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THE HELENA OF EURIPIDES

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O THE
HELENA
OF
EURIPIDES

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PREFACE.

THE criticism of the text cannot be neglected by an editor of the *Helena*, even if he is writing for junior students. Fortunately the corruption, which the play is admitted to have suffered, seldom leaves the general meaning doubtful, and owing to the simplicity of the apparatus the critical issues are easily grasped. The object of the critical notes in the present edition is accurately to indicate the basis upon which the printed text rests and occasionally in doubtful passages to record probable or commonly-accepted conjectures. It is certain that without some such aid students acquire an erroneous impression as to the integrity of the tradition. All discussion of difficulties is reserved for the commentary. The present editor is responsible for several suggestions, which appear in the critical or explanatory notes, and for a very small number, which have been introduced into the text. The latter require the apology that they are limited to passages admittedly unsound and not hitherto healed.

In the explanatory notes I have tried to be as brief as possible, but experience proves that to state results without

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the reasons—adequate or otherwise—on which they are founded has very little educational value. I desire to express my obligation to the editions of Paley (1874), Jerram (1882), Herwerden (1895) and Wecklein (1898), and have also consulted, though less continuously, those of Barnes, Musgrave, Matthiae, Hermann, Pflugk, Badham, Kirchhoff, Dindorf and Nauck. But above all I have attempted to support my conclusions by the usage of Euripides in his other plays. The references in the notes to Prof. Jebb's editions of Sophocles represent very inadequately the extent of my indebtedness to his writings.

My principal authority on points of grammar has been Goodwin's *Syntax of Greek Moods and Tenses* (1889), but I have referred sometimes to Brugmann, Madvig, Kuehner-Gerth, and others.

I am indebted to my friend and former pupil, Mr A. R. Ainsworth, B.A., Scholar of King's College, Cambridge, for kind assistance in the revision of the proof-sheets.

12th March, 1903.

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INTRODUCTION.

§ 1. DATE.

THE *Helena* is one of the few plays of Euripides, of which it is possible to determine the date with some degree of certainty. From the Schol. on Ar. *Thesm.* 1012 we learn that it was produced together with the *Andromeda*¹. Now the *Andromeda* appeared in the eighth year before the *Ranae* (Schol. on *Ran.* 53)², which is on satisfactory evidence³ referred to the Lenaea of 405 B.C. Hence we may conclude that the *Helena* belongs to the Dionysia of 412 B.C. With this date agrees the circumstance that in *Thesm.* 850 it is referred to as τὴν καινὴν Ἑλένην, and that in *v.* 1060 of the same play the *Andromeda* is stated to have been brought out in the preceding year. There can be no reasonable doubt⁴ that the *Thesmophoriazusae* was composed for the Great Dionysia of 411 B.C., following closely upon the *Lysistrata*, which had been produced at the Lenaea. Aristophanes' play appears to have been a great success⁵, and, as a considerable part of it is occupied with an elaborate

¹ ΑΝΑΡΟΜΕΔΑΝ: πιθανῶς· συνεδίδασκται γὰρ τῇ Ἑλένῃ.

² ἡ δὲ Ἀνδρομέδα ὀγδόῳ ἔτει προεισῆλθεν.

³ *Arg.* ἐδιδάχθη ἐπὶ Καλλίου τοῦ μετὰ Ἀντιγένῃ διὰ Φιλωνίδου εἰς Ἀθήναια.

⁴ The indications of date are: (a) Schol. on 190 asserts that Euripides died in the sixth year after, (b) the defeat of Charminus, alluded to in 804, took place in the last months of 412 B.C. (Thuc. 8. 42), (c) Schol. on 841 says that the death of Lamachus, which belongs to the summer of 414, was in the fourth year before the production of the play.

⁵ Christ, *Gr. Litt.* p. 230.

parody of the *Helena* and *Andromeda*, it is natural to conclude that the two latter plays had at once become famous.

In the early part of 412 the Athenians were making efforts to retrieve the overwhelming disaster of the failure of the Sicilian Expedition (Sept. 413). The revolt of Chios took place in this spring, and its recovery became their immediate object.

§ 2. THE STORY.

The origin of the legend, which asserted the innocence of Helen, may reasonably be ascribed to religious influence¹. She was worshipped as a heroine in several of the Dorian communities, and in the course of time it became necessary to disarm her critics by repudiating the current charge of her complicity in an adulterous intrigue. It is significant from this point of view that the authorities, who relate the incidents connected with her sojourn in Egypt, also lay stress on her subsequent deification².

The earliest trace of the story in literature is to be found in the tale of the return of Menelaus as told by him to Telemachus in the fourth book of the *Odyssey* (351—586). He relates how the gods detained him in Egypt, because he had omitted to sacrifice to them. After lying at anchor for twenty days off Pharos, described as an island to the N. of Egypt, he was rescued by Eidothea (cf. *Hel.* 10 n.), the daughter of Proteus, the prophetic old man of the sea. She directed him to lie in wait for her father and to bind him fast when caught, so as to force him to reveal the truth. This was done, and Menelaus learnt from Proteus how to appease the anger of the gods and to reach home in safety. The points to be noticed here are (1) the landing of Menelaus in Egypt on his return from Troy; (2) the names Proteus and Eidothea; and

¹ This is pointed out by A. von Premenstein, to whose article in *Philologus* 55 p. 634 foll. I am indebted for several details in the following pages.

² Eur. *Hel.* 1666, Isocr. *Hel.* 63, Pausan. 3. 19, 13.

(3) their prophetic power by means of which Menelaus is enabled ultimately to return.

The incident of the phantom, which represented Helen at the siege of Troy, is said to have been introduced by Hesiod, and, though the statement rests on somewhat doubtful authority¹, the fact that Stesichorus elsewhere made extensive use of Hesiodic material increases its probability.

However this may be, the story has always been associated with the name of Stesichorus. We read that, at the beginning of his poem entitled *Helena*², he spoke of his heroine in disparaging terms. Being struck with sudden blindness, he was sagacious enough to recognise the cause of his misfortune³. He composed accordingly his *Recantation* (*παλινωδία*), declaring that the story of Helen's flight to Troy was untrue and that she did not accompany Alexander thither. Three lines are preserved by Plato⁴:—

οὐκ ἔστ' ἔτυμος λόγος οὗτος·
οὐδ' ἔβας ἐν ναυσὶν εὐσέλμοις,
οὐδ' ἴκεο πέργαμα Τροίας.

Deluded into the belief that Helen was actually present, the Greeks and Trojans fought for ten years beneath the walls of Troy for the possession of an airy phantom⁵. We have no other direct evidence as to the contents of the poem⁶, but it

¹ Schol. Lycophr. 832 *πρῶτος* 'Ἡσιόδου περὶ τῆς Ἑλένης τὸ ἐδωλὸν παρήγαγε. Markscheffel and others think that Stesichorus ought to be substituted for Hesiod.

² Isocr. *Hel.* 64. That a poem under this title was composed by Stesichorus is proved by Athen. III 81 D, x 451 D. For the details see Bergk *Poet. Lyr. Gr.* III p. 215.

³ Pausanias records (3. 19, 13) that an intimation from Helen herself to this effect was conveyed direct to Stesichorus at Himera by the Crotonian Leonymus, who had visited the island Leuce (Eur. *Andr.* 1262) in obedience to the Delphic oracle.

⁴ *Phaedr.* 243 A.

⁵ Plat. *Rep.* IX 586 C, Aristid. 2. 72.

⁶ The statements of Tzetzes, Lycophr. 113 and Schol. Aristid. 3.

cf. Hdt. 2. 115 sub fin. with *Hel.* 47 sq.; (4) Menelaus finally escapes from Egypt after treacherously murdering some of the natives; (5) the words of Proteus in Herodotus (2. 115) *εἰ μὴ περὶ πολλοῦ ἡγεόμενῃ μηδὲνα ξείνων κτείνειν, ὅσοι ὑπ' ἀνέμων ἦδη ἀπολαμφθέντες ἦλθον ἐς χώραν τὴν ἐμήν* may be compared with the conduct of Theoclymenus described in *Hel.* 155 *κτείνει γὰρ Ἕλληνας ὄντιν' ἂν λάβῃ ξένον*.

Herodotus expressly ascribes the origin of his narrative to the Egyptian priests and there is no reason for disbelieving him. The general cast of the events related bears no resemblance to those of the Stesichorean poem, and it appears to be a rationalised version—distorted by local prejudice—of the original temple-myth, which had reached Egypt through the oral tradition of Greek seafarers. The sacrifice of the children reads like an echo of that of Iphigenia.

In the *Helena* of Euripides the supernatural machinery, by which the action of the play is set in motion, is provided by the jealousy of Hera. Determined that Paris should not enjoy the prize, by the promise of which Aphrodite had procured his decision in her favour, she contrived that Hermes should convey Helen from Sparta to Egypt, there to be committed to the safe custody of Proteus, and framed an airy phantom of cloud to be carried as her substitute to Troy. On the death of Proteus, his son Theoclymenus desired to take Helen to wife and to escape from him she sought refuge at the tomb of Proteus—as an inviolable sanctuary. Here Teucer, sailing from Aegina to Cyprus, finds her. The dramatic purpose of his appearance is to acquaint Helen with the course of events at Troy and the dispersal of the Greek fleet on its return. After a lyrical dialogue with the Chorus of Greek captive women, Helen leaves the stage in order to consult Theonoe, the prophetic daughter of Proteus, as to the fate of Menelaus. In the meantime, Menelaus, who has the phantom Helen on board his ship, is wrecked on the coast of Egypt, and, showing himself at the king's palace to beg for assistance, is refused admittance by an old portress, and informed of the savage inhospitality of the king. Helen, returning with a comforting

reassurance from Theonoe, is surprised by the uncouth appearance of Menelaus; and a skilfully-contrived scene of recognition follows. A messenger announces the disappearance of the phantom, and husband and wife deliberate together upon a plan of escape and resolve to throw themselves upon the mercy of Theonoe. In the next scene Helen and Menelaus successively plead their cause before Theonoe. The memory of her father ultimately prevails with the prophetess, who consents not to inform Theoclymenus of the arrival of Menelaus. A plot is then concerted, by which Menelaus is to pose as the messenger of his own death, and the escape of husband and wife is to be compassed by means of a mock funeral ceremony at sea. Theoclymenus returns from hunting, and is met by Helen in mourning garb, weeping for her dead spouse. He proves an easy prey to the conspirators, and promises his best ship for the sea funeral, which is represented as required by Greek custom. After a final chorus, a messenger arrives to announce the success of the plot, and Theoclymenus, despairing of pursuit, is about to wreak his vengeance on his sister, when he is interrupted by the appearance of the Dioscuri. The divine will is declared, and the king yields.

From the account which has been given of the earlier literature and in particular of the poem of Stesichorus, so far as it can be reconstructed, it is evident that Euripides has himself supplied the most important elements of his plot. The events, which preceded the opening of the action, were, it is true, ready to hand, but the motive of the piece—the source from which the whole dramatic action springs—is solely the invention of the later poet. The betrayal by Theoclymenus of the trust committed to his father—his persecution of Helen and his savage edict against possible rescuers—furnishes the conflict of aims necessary for the dramatic representation of the story. The character of Theonoe and her share in the action, the episode of Teucer, the shipwreck and misery of Menelaus, the recognition scene and the plot to escape are all novelties engrafted by Euripides upon the legend as he received it. Yet these additions are less original than they appear. In the

Iphigenia in Tauris, probably produced a few years before¹, the same materials had been employed with very similar effect², and the poet is plagiarising his own work. In both plays Euripides resuscitated an obscure variation of a well-known myth; in both plays we find (1) the detention of a Greek princess in a foreign land, to which she had been removed by the gods to escape a worse fate, (2) a law condemning to death any Greek who was found to have landed, (3) a recognition scene under circumstances of danger which intensify the pathos, (4) a plot successfully contrived by a Greek man and woman to outwit a barbarian king, (5) an escape by sea, (6) the final solution of difficulties by the *deus ex machina*. Many minor resemblances will be pointed out in the notes. It is generally, and perhaps rightly, considered that the *Iphigenia* is the finer play of the two. Apart from details of workmanship, its superiority is due to the fact that the sorrows of Iphigenia and Orestes move us more deeply than those of Helen and Menelaus. The characters of the brother and sister are drawn in firmer lines, their individuality is more striking, they exhibit more distinct traits of nobility and their action is not so completely prompted by self-interest.

At the same time the *Helena* is a powerful and moving drama³; the plot goes forward to its climax by natural and definite stages; the lyrics have the usual grace of Euripides; the situations are effective, and the dialogue is lively and pointed. In lightness of touch, in lucidity of style and in imaginative power it is the work of a master-hand, and as an

¹ The date of the *Iph. Taur.* cannot be accurately determined, but everything points to its being somewhat earlier than the *Helena*.

² Premmerstein points out that, whereas the hatching of the plot is more elaborately developed in the *Helena*, in the *I. T.* the ἀναγνώρισις is made more prominent.

³ This is not the general verdict. Herwerden speaks of it as 'deteriorum fabularum non optima'; Hermann wrote 'haud sane optima haec tragoedia est.' A juster estimate is given by Haigh, *Tragic Drama* p. 303.

acting play it is reasonable to believe that it would have been far more striking than when read in the study.

In the next section it is proposed to analyse more closely the methods employed by Euripides in this and other plays of a similar kind.

§ 3. DRAMATIC SCOPE AND PURPOSE.

'All these anomalies,' says Prof. Mahaffy, speaking of the allusions to Sparta, the general scepticism as contrasted with the character of Theonoe, and the unusual presentation of Helen and Menelaus, 'make the *Helena* a problem hard to understand¹.' Some of these difficulties are not formidable. It is true that elsewhere Helen and Menelaus receive less favourable treatment, but no political bias is discoverable in the play. The accident of Menelaus' connexion with Sparta was a necessary part of the tradition, and it would have been unreasonable to expect Euripides merely for this reason to avoid the subject altogether. Yet the story could not be represented dramatically without exciting sympathy for the two chief characters. Still, to put these matters aside, there is no doubt that most modern students of Euripides rise from a perusal of this and several other plays with a sense of dissatisfaction². Why, we are inclined to ask, was the innocent Helen so unjustly punished? How can the frivolous and inconsistent conduct of the gods themselves be explained³? Are we seriously to believe that Zeus permitted all the miseries of the Trojan war from a Malthusian dread of the evils likely to arise from overpopulation⁴? If we cannot directly answer these questions, it may yet be possible, by a closer scrutiny of the conditions under which he wrote, to understand how far Euripides would have regarded them as important.

¹ *Greek Literature* i. p. 353; *Euripides* p. 54.

² The problem is forcibly stated by Verrall, *Euripides the Rationalist* p. 2.

³ v. 880 sqq.

⁴ v. 39 sq.

Partly by accident and partly by design, the leading motive of Greek tragedy was religious. By Aeschylus and Sophocles it had been used to illustrate the mysterious workings of Nemesis. Suffering apparently undeserved, but to the infliction of which their own sins and follies had in fact contributed, had been the badge of all the heroes in what we may perhaps describe as orthodox tragedy. To present a heroic character struggling with the toils of fate, to excite it may be sympathy with human misfortunes but above all to justify the divine purpose, such had been the objects of former tragedians. To pass from the *Agamemnon* or the *Oedipus Tyrannus* to a play like the *Helena* is to find oneself in an entirely different atmosphere, and if both classes are to be judged from the same artistic standpoint no words would be strong enough to express our contempt for the failure of Euripides. But it is necessary to look farther, lest we should after all be seeking to 'break a butterfly upon a wheel.'

The plays of Euripides have been classified in various ways, and in what follows it must be understood that the classification attempted is made with a single and strictly limited purpose. To Euripides, as the successor of Aeschylus and Sophocles, as a writer of tragedy in the grand style, may be assigned four plays, the *Medea*, the *Hippolytus*, the *Bacchae* and the *Hercules Furens*. If these plays alone had been preserved, it may safely be conjectured that we should have heard very little of the innovations and inconsistencies of Euripides¹. They are, in fact, considered by many competent critics² as the finest specimens of Euripidean drama. With this criticism it is difficult to quarrel, but it should always be remembered that works written with different dramatic aims and composed on divergent lines cannot fairly be subjected to the same criteria. We may

¹ It is not intended to imply that these plays are free from their own special difficulties, or on the other hand that they are not characteristic of the peculiar genius of Euripides.

² Macaulay, for example, gave the first place to the *Medea* and the second to the *Bacchae*: see Trevelyan's *Life and Letters* i. p. 478.

or may not prefer *Macbeth* to the *Tempest*, but it is idle to attempt to put them on the same plane of comparison.

However, Euripides did not limit himself to the orthodox type of tragedy. Fortunately for the development of the drama and to his own lasting credit, he recognised that the capacities of his art could not be confined within one circle of ideas however noble¹. The religious mythology of Greece was, to start with, a crude anthropomorphism made imperishable for us by its vivid embodiment in the Homeric poems. Later, as the contradictions and immoralities with which it abounded became gradually apparent, a wide field for reformers was opened out. Thus Pindar² and Aeschylus³ refused their assent to inconvenient elements which did not fit in with their theological views. Sophocles, with a serene eclecticism, chose for treatment such divine manifestations as were capable of idealisation. With Euripides the case was different. Permeated with all the sceptical influences of his time, the pupil of a philosopher whose cosmogony left no place for the Olympian hierarchy, with a mind naturally profound and reverent, yet unable to grasp any creed more definite than a somewhat sanguine agnosticism—how was he to find a way through the confusing maze of time-honoured but often savage legends, which formed as it were a hunting ground where the playwrights might track down their quarry? To have left it severely alone and to have relied altogether for material on his own invention would have been impossible. The introduction of purely fictitious characters by Agathon in the *Anthos* was a solitary, though apparently not unsuccessful, experiment⁴. The methods of Euripides were a necessary preliminary to the development of the type which we know as the New Comedy. For after his death tragedy decayed and dwindled, and the next step forward was taken by the sister

¹ This point is well discussed by J. A. Symonds, *Greek Poets* i. p. 219 f.

² *Ol.* i. 52 ἐμοί δ' ἄπορα γαστρίμαργον μακάρων τιν' εἶπεν.

³ Aeschylus, a more profound religious thinker than Pindar, is also far less orthodox: for his attitude see Haigh, *Tragic Drama* pp. 87—89.

⁴ *Arist. Poet.* 9, 7 p. 1451 b 21.

art. At the time when he wrote, Euripides had no choice but to cast his plays in the traditional mould. Even as it was, it is certain that many of his plots—those of the *Helena* and *Andromeda* for example—were regarded as daring innovations. But, though he made use of all his learning to rescue from obscurity some half-forgotten by-path of tradition, he could not escape from the divine agents. Everywhere interwoven with the dark strand of human endeavour were the golden threads marking the presence of a god. To the *humanity* of Euripides these old stories were attractive for their varied types of human action; to a dramatic poet movement and life, striking incidents, unexpected reversals of fortune were all-important—theology was a secondary consideration. If the gods must play their part, let them conform as far as possible to the types of ordinary mortality. In the fairyland of poetry, where gods and mortals mingle together and interact upon each other, we must refrain from too curious an enquiry as to the correctness of the 'divine' attitude. Superior to mortals they must be by their freedom from death and their power of influencing human action, but in all other respects they are of like passions with men and their morality is on a no higher level. Thus in the *Helena* Hera and Aphrodite are simply two jealous women, whose rivalries play havoc with the fortunes of the heroine. Helen herself and Menelaus are destined to receive celestial honours, and the Dioscuri, who have already been translated, have not ceased to take a brotherly interest in their sister's lot.

There is, in fact, a return to the Homeric standpoint, but with an entire change of tone. Homer reflects the simple beliefs of a primitive age: in Euripides we are conscious of a conventional unreality. To understand his plays we must make an assumption; we must pass in thought to those days when the gods still walked the earth and held conversation with mortals—when no strict dividing line could be drawn between the human and the divine, and the ranks of the immortals were from time to time reinforced by the admission of the heroic offspring of a god's union with a mortal mother. If the question is raised,—how can these things be?—the only possible

answer is that which Aristotle gives:— 'This is what is commonly said¹.' For such a conception of the relation between gods and men belongs to a savage and uncivilised age. Or, to adopt Mr Frazer's words², 'the conception of gods as supernatural beings entirely distinct from and superior to man, and wielding powers to which he possesses nothing comparable in degree and hardly even in kind, has been slowly evolved in the course of history. At first the supernatural agents are not regarded as greatly, if at all, superior to man....At this stage of thought the world is viewed as a great democracy; all beings in it, whether natural or supernatural, are supposed to stand on a footing of tolerable equality.' The artistic insight of Euripides recognised that the old Greek legends presuppose such a condition of belief, and that without it they have no relation to actual life. In reproducing it, however, his ironical fancy sometimes tempts him to portray his Athenian contemporaries in the guise of their heroic ancestors. The result is the bizarre impression, which when considered from this point of view his plays excite.

It would, however, be a mistake to exaggerate the importance of the occasional scepticism which appears both in the dialogue and the lyrics. Whether or not it represents the poet's real

¹ Arist. *Poet.* 25, 7 p. 1460 b 36 *οὕτω φασὶν· οἷον τὰ περὶ θεῶν, ἴσως γὰρ οὕτε βέλτιον οὕτω λέγειν οὐτ' ἀληθῆ, ἀλλ' εἰ ἐτυχεν ὥσπερ Ξενοκράτει· ἀλλ' οὖν φασὶν.* Dr Verrall, citing this (p. 212), says that, if this be accepted, then 'the *Alcestis* with Euripides generally will be once and for ever unintelligible.' Surely this depends on the success of the general method of presentation; in details, no doubt, Euripides' attitude towards the gods is open to criticism, as will be shown. Prof. Gilbert Murray skilfully indicates how the poet lays bare the inherent cruelty of the old legends. 'If the thing happened, it was like this.' Thus, he goes on (*Ancient Greek Literature* p. 270), 'the over-comprehensiveness of Euripides's mind led him into artistic sins, and made much of his work a great and fascinating failure.'

² *Golden Bough* vol. i.² p. 129. His general argument has, of course, nothing to do with the subject here under discussion.

opinion is irrelevant to the present issue¹. Thus, for example, in the present play it will be observed how Helen, in referring to the story of Leda, qualifies her reference by the expressions 'if this story is true' (21), 'as they say' (259). No reasonable excuse has been or can be offered for this defect. Again the speech of Hecuba in *Tro.* 884 sqq., magnificent as it is, is an anachronism in the mouth of the speaker and to this extent an artistic flaw. But such errors are of little moment; they only become of serious importance when they are held to invalidate the entire supernatural machinery of the plays and to indicate that Euripides' main purpose is an ironical attack upon established religion. There is a tendency to forget that he is an artist and not a preacher, that he has no cut-and-dried system of philosophy to expound, and that his success or failure must be judged not by the consistency of his utterances about the gods, but by the vital force of his characters and the ideal truth of their actions.

In particular, objection has been taken to his prologues and epilogues². As regards the former, while it may be admitted that the monotonous formality with which they are employed by Euripides tends to become an artistic defect³, yet the prologue was frequently the most convenient method possible—and it must be borne in mind that the Greeks had no play-bill—of acquainting the spectators with the actual position of affairs at the moment when the action of the play commences. This applies especially to a writer, who, as we have seen, was prone to deviate from current tradition and to select a story unfamiliar to his audience. As far as the *Helena* is concerned, no defence is necessary. The opening speech is only the dramatic cast of the thoughts which would naturally occupy the mind of the heroine, and the meeting with Teucer enlightens her (equally with the spectator) on recent events which make her position desperate.

¹ See note on *Hel.* 1135.

² Verrall, *u. s.* p. 166.

³ Especially undramatic, for example, are the openings of the *Phoenissae* and *Hercules Furens*.

To the introduction into the epilogue of the *deus ex machina* different considerations are applicable. On the basis of Aristotle's criticism¹ that the development of the plot should proceed naturally without any forcible unravelling by external artifice, it may be urged that the intervention of a god to check the results of human effort betrays the unskilful playwright. To this charge the *Helena* is not open². The action of the play is at an end when the Dioscuri appear, and though it is a dramatic necessity to save Theonoe from the consequences of her brother's anger, the prominence into which this is brought might have been easily avoided. The purpose of the concluding scene is to round off the abruptness of the issue and to satisfy the curiosity of the spectators as to the future destiny of the various characters who have appeared on the stage³. With the lighter type of play, represented by the *Helena*, such an ending may be harmonious as would strike a false note in a more serious tragedy.

The plays most closely related to the *Helena* are the *Iphigenia in Tauris*, *Orestes* and *Ion*, and in the same class might be placed the *Alcestis* and *Iphigenia in Aulide*. In all these the interest depends on the skilful combination of dramatic incidents into a coherent plot. The rendering of character, though of great importance, is subsidiary to the main motive. They are rich in reversals of fortune and recognition scenes⁴, but fail to satisfy the canon which refuses to treat a happy ending as suitable to tragedy⁵. In this respect the judgment of Aristotle has been upheld by the consensus of posterity, and by overstepping the limits of tragedy proper Euripides became the first writer of romantic melodrama⁶.

¹ *Poet.* 15, 7 p. 1454 a 37. The point, which Horace makes (*A. P.* 193), is different from and inconsistent with this.

² And as to Euripides generally see Haigh, *Tragic Drama* p. 245.

³ This is a legitimate object according to Aristotle: *l. c.* p. 1454 b 5 *μηχανή χρηστέον ἐπὶ τὰ ἐξω... ὅσα ὕστερον ἂν δεῖται προαγαγεύσεως καὶ ἀγγεῖλαις*. See also Murray p. 268.

⁴ *Poet.* 6, 13.

⁵ *Poet.* 13, 6—8.

⁶ Haigh, *Tragic Drama* p. 223, has some good remarks on this

It remains briefly to notice those plays which, seeking to combine the characteristics of the two groups already mentioned, may be described as the mixed type. Such are the *Electra*, *Troades*, *Phoenissae*, *Hecuba* and *Andromache*¹. These represent the transition stage from the old to the new, and like most artistic compromises are wanting in the merits of either extreme. Realistic and life-like description, variety of situation and quickness of movement, while they may serve to heighten the pathos, are often strangely incongruous with the horrors of the old tradition². But to carry the analysis farther would be foreign to the present purpose.

§ 4. EURIPIDEAN PECULIARITIES ILLUSTRATED IN THE *HELENA*.

(1) Aristophanes is never tired of holding up to ridicule the ragged heroes of Euripides. In the *Acharnians*, where the poet is exhibited surrounded by the paraphernalia of his calling, we have a catalogue of beggars beginning with Oeneus and ending with Telephus. To this list Menelaus must be added (cf. 415—422). His appearance was no doubt pitiful enough (*ἄγριος μορφήν* 544), and served Aristophanes with an opportunity for a ludicrous burlesque in the *Thesmophoriazusae*: see infra § 5.

(2) Euripides' object in calling attention to these outward signs of misery—namely, his desire to heighten the pathos—is also illustrated by the romantic sentimentalism of the recognition scene (625 sqq.). The softer emotions are delineated with a freedom of treatment, which is alien to the severity of the older

point, and draws a comparison with the Elizabethan drama. Such plays as *The Winter's Tale*, *Cymbeline* and *The Tempest* are parallel in many respects to the group which we are considering.

¹ For various reasons the *Heraclidae*, *Suppliants*, *Cyclops* and *Rhesus* are left out of account.

² Most of these plays are also 'episodic' (*Poet.* 9, 10) owing to a want of connexion between their different scenes.

drama. Here again Aristophanes finds occasion to scoff (*Thesm.* 912 sqq.).

(3) The usual forensic scene is supplied by the arguments before Theonoe, who yields to the successive appeals of Helen and Menelaus (865 sqq.). Although we have not a formal debate between two opponents, the effect upon the audience of the long argumentative speeches is exactly similar. The same excitement which was fostered by the proceedings in the law courts and the ecclesia was thus stimulated in the theatre.

(4) In expressing his disapproval of *μαρτεία* (744—760) Euripides was on safe ground. Not only had the Delphic oracle generally taken the side of Sparta throughout the war, but after the failure of the Sicilian Expedition a storm of indignation arose against the soothsayers and oracle-mongers who had promoted it¹.

(5) Examples of the rationalising tendency which Euripides showed in dealing with religious subjects will be found at *vv.* 21, 711, 851, 1137, 1441. This matter has been sufficiently discussed in the preceding section. Of discursive and irrelevant moralising there is less than usual: but cf. 299, 726, 903, 1013.

(6) The Chorus is a band of Greek captive women (192), who sympathise with and assist Helen throughout the play. In return they receive a vague promise of ultimate rescue (1387). They remain faithful to the same cause, and are threatened with death by Theoclymenus when they try to prevent him from taking vengeance on Theonoe (1639). Their part in the action of the play is thus very limited. The choral odes are not irrelevant to the varying fortunes of the drama, but there is a notable exception in that which begins at *v.* 1301 (see note).

(7) The poet's interest in antiquarian details is illustrated by the allusion to the island Helene in *v.* 1674.

¹ See n. on *v.* 744.

§ 5. THE *THESMOPHORIAZUSAE*.

The *Thesmophoriasusae*, which was produced, as we have seen, in the year immediately following the appearance of the *Helena*, furnishes unmistakable evidence of the popularity which the latter play had secured. The principal object of the comedy is to satirise Euripides. The women are represented as so fiercely resenting the attacks made upon them by the poet, that they are prepared to sentence him to death at a specially convoked meeting in the Thesmophorion on the 3rd day of the sacred festival. Euripides, hearing of this, takes his father-in-law Mnesilochus to consult Agathon, whom he wishes to attend at the meeting on his behalf. Agathon declines, and eventually Mnesilochus is dressed up as a woman and sent to spy out the proceedings. The scene is changed to the temple and the debate opens. Presently, Mnesilochus gets up to speak on behalf of Euripides. His case is that women have no reason to complain of Euripides, whose charges fall far short of the truth. In reality women are very much worse than they have been painted, and several discreditable instances are alleged which might have been brought to light by the poet. Naturally this speech leads to an uproar. Mnesilochus is attacked, detected and arrested. While some of the women go off to fetch the Prytaneis, he is placed under a strong guard and left to reflect on his misfortunes. In this plight he considers by what device he can bring Euripides to his assistance, and after rejecting a notion inspired by the *Palamedes* (415 B.C.)—a play which fell flat (*ψυχρόν ἔντ'*)—he determines to pose as Helen¹:—

τῷ δῆτ' ἂν αὐτὸν προσαγαγοίμην δράματι;
 ἐγῶδα· τὴν καινὴν Ἑλένην μιμήσομαι.
 πάντως δ' ὑπάρχει μοι γυναικεία στολή.

¹ In the following extract (*Thesm.* 849—918) the words taken from the *Helena* are printed in thick type, and the references given in the margin. The asterisk denotes that the line has been modified.

ΓΥ. τί αὖ σὺ κυκανῆς, ἢ τί κοικύλλεις ἔχων;
πικρὰν Ἑλένην ὄψει τάχ', εἰ μὴ κοσμίως
ἔξεις ἕως ἂν τῶν πρυτάνεων τις φανῇ.

ΜΝΗΣΙΑΟΧΟΣ ὥς Ἑλένη.

- Νείλου μὲν αἶδε καλλιπάρθενοι ῥοαί, (1)
ὃς ἀντὶ δίας ψακάδος Αἰγύπτου πέδον (2)
λευκῆς νοτίζει μελανοσυρμαῖον λεών. (3)*
- ΓΥ. πανούργος εἶ, νῆ τὴν Ἑκάτην τὴν φωσφόρον. cf. 569
- MN. ἐμοὶ δὲ γῆ μὲν πατρίς οὐκ ἀνώνυμος, (16)*
Σπάρτη, πατὴρ δὲ Τυνδάρεως. ΓΥ. σοὶ γ', ὦλεθρε, (17)*
πατὴρ ἐκεῖνός ἐστι; Φρυγῶνδας μὲν οὖν.
- MN. Ἑλένη δ' ἐκλήθη. ΓΥ. αὖθις αὖ γίγνεται γυνή, (22)*
πρὶν τῆς ἐτέρας δοῦναι γυναικίσεως δίκην;
- MN. ψυχαὶ δὲ πολλαὶ δι' ἐμ' ἐπὶ Σκαμανδρίαις (52)
ῥοαῖσιν ἔθανον. ΓΥ. ὦφελος δὲ καὶ σὺ γε. (53)*
- MN. καὶ γὰρ μὲν ἐνθάδ' ἐμ', ὁ δ' ἄθλιος πόσις (49)
οὐμός Μενέλεως οὐδέπω προσέρχεται.
- ΓΥ. τί οὖν ἐπὶ βῶ; ΓΥ. τῶν κοράκων πονηρίᾳ. (56)*
- MN. ἀλλ' ὥσπερ αἰκάλλει τι καρδίαν ἐμήν.
μὴ ψεύσον, ὦ Ζεῦ, τῆς ἐπιούσης ἐλπίδος. cf. Soph. fr. 441

ΕΥΡΙΠΙΔΗΣ ὥς Μενέλαος¹.

- τίς τῶνδ' ἐρυμῶν δωματῶν ἔχει κράτος, (68)
ὅστις ξένους δέξαιτο ποντίῳ σάλῳ
κάμνοντας ἐν χειμῶνι καὶ ναυαγίαις;
- MN. Πρωτέως τάδ' ἐστὶ μέλαθρα. ΕΥ. ποίου Πρωτέως; cf. 460
- ΓΥ. ὦ τρισκακόδαιμον, ψεύδεται, νῆ τὼ θεῶ,
ἐπεὶ τέθηκε Πρωτέας ἔτη δέκα.
- ΕΥ. ποίαν δὲ χώραν εἰσεκέλαμεν σκάφει;
- MN. Αἰγύπτον. ΕΥ. ὦ δύστηνος, οἱ πεπλώκαμεν. (461)*
- ΓΥ. πείθει τι τῷδε τῷ κακῶς ἀπολουμένῳ
ληροῦντι λήρον; Θεσμοφόρειον τουτογί.
- ΕΥ. αὐτὸς δὲ Πρωτεύς ἐνδον ἔστ', ἢ ἑώπιος; cf. 465

¹ It is plain from v. 935 that the actor who represented Euripides-Menelaus was clothed in a ridiculous patchwork garment made of sailcloth. See n. on *Hel.* 422.

- ΓΥ. οὐκ ἔσθ' ὅπως οὐ ναυτιᾶς ἔτ', ὃ ξένε,
ὅστις γ' ἀκούσας ὅτι τέθνηκε Πρωτέας
ἔπειτ' ἐρωτᾶς ἔνδον ἔστ', ἡ 'ξώπιος.
- ΕΥ. αἰαί τέθνηκε. ποῦ δ' ἐτυμβεύθη τάφῳ;
- MN. τὸδ' ἐστὶν αὐτοῦ σῆμ', ἐφ' ᾧ καθήμεθα. (466)*
- ΓΥ. κακὴ κακῶς τὰρ' ἐξόλοιο κάξολεῖ,
ὅστις γε τολμᾷς σῆμα τὸν βωμὸν καλεῖν. cf. 547 n.
- ΕΥ. τί δὴ σὺ θάσσεις τάσδε τυμβήρεις ἔδρας cf. 528
φάρει' καλυπτός, ὃ ξένη; MN. βιάζομαι
γάμοισι Πρωτέως παιδὶ συμμῖξαι λέχος. cf. 63, 833
- ΓΥ. τί, ὃ κακόδαιμον, ἐξαπατᾷς αὐτὸν ξένον;
οὗτος πανουργῶν δεῦρ' ἀνῆλθεν, ὃ ξένε,
ὥς τὰς γυναῖκας ἐπὶ κλοπῇ τοῦ χρυσοῦ.
- MN. βᾶῦξε, τοῦμὸν σῶμα βάλλουσα ψόγῳ. cf. 67, 614, 1100
- ΕΥ. ξένη, τίς ἡ γραῦς ἡ κακορροθοῦσα σε;
- MN. αὕτη Θεονόη Πρωτέως. ΓΥ. μὰ τῷ θεῷ,
εἰ μὴ Κρίτυλλά γ' Ἀντιθέου Γαργηπτόθεν·
σὺ δ' εἰ πανοῦργος. MN. ὅποσα τοι βούλει, λέγε.
οὐ γὰρ γαμοῦμαι σῶ κασιγνήτῳ ποτέ, cf. 988
προδοῦσα Μενέλεων τὸν ἐμὸν ἐν Τροίᾳ πόσιν. (54)* cf. 927
- ΕΥ. γύναι, τί εἶπας; στρέψον ἀνταυγείς κόρας.
- MN. αἰσχύνομαι σε τὰς γνάθους ὑβρισμένη.
- ΕΥ. τουτί τί ἔστιν; ἀφασία τίς τοί μ' ἔχει. cf. 549
ὃ θεοί, τίς ὅψιν εἰσορῶ; τίς εἰ, γύναι; (557)*
- MN. σὺ δ' εἰ τίς; αὐτὸς γὰρ σὲ κάμ' ἔχα λόγος. (558)
- ΕΥ. Ἑλληνὶς εἰ τις ἡ 'πιχωρία γυνή; (561)
- MN. Ἑλληνίς' ἀλλὰ καὶ τὸ σὸν θέλω μαθεῖν. (562)
- ΕΥ. Ἑλένη σ' ὁμοίαν δὴ μάλιστ' εἶδον, γύναι. (563)
- MN. ἐγὼ δὲ Μενελέῳ σ', ὅσα γ' ἐκ τῶν ἰφύων. (564)*
- ΕΥ. ἔγνωσ' ἄρ' ὀρθῶς ἄνδρα δυστυχίστατον. (565)*
- MN. ὃ χρόνιος ἔλθων σῆς δάμαρτος ἐς χέρας, (566)
λαβέ με, λαβέ με, πόσι, περίβαλε δὲ χέρας. cf. 625
φέρε, σὲ κύσω. ἄπαγέ μ' ἄπαγ' ἄπαγ' ἄπαγέ με
λαβὼν ταχὺ πάνυ. ΓΥ. κλαύσειτ' ἄρα, νῆ τῷ θεῷ,
ὅστις σ' ἀπάξει, τυπτόμενος τῇ λαμπράδι.
- ΕΥ. σὺ τὴν ἐμὴν γυναῖκα κωλύεις ἐμέ,
τὴν Τυνδάρειον παῖδ', ἐπὶ Σπάρτῃν ἄγειν;

The device fails; Menelaus is not allowed to remove his wife, but retreats promising to play another trick soon. The prytanis then enters and orders his Scythian policeman to bind Mnesilochus to a plank. This punishment introduces the next scene, which is an elaborate parody of the *Andromeda*¹, with Mnesilochus as the heroine and Euripides first as Echo and afterwards as Perseus. The play concludes with the final outwitting of the Scythian.

§ 6. THE TEXT.

As regards text the plays of Euripides fall into two groups entirely distinct from each other. The first group comprises the plays *Hec. Or. Phoen. Med. Alc. Hipp. Andr. Tro. Rhes.*, the text of which is in a much superior condition to that of the remaining ten. The MSS. of Euripides were accordingly divided by Kirchhoff into two classes, (1) those which contain only the above mentioned nine plays or some of them, (2) those representing an edition of the whole nineteen plays. The chief representatives of the latter class, with which alone we are concerned, are:—

(1) Codex Laurentianus 32, 2 (sometimes called Florentinus), preserved in the Laurentian library at Florence, and written on paper in the early part of the fourteenth century. This MS. contains eighteen plays with the exception of the concluding part of the *Bacchae* from v. 755 to the end. It does not contain the *Troades*. It was designated as *C* by Kirchhoff, but is now generally known as *L*.

(2) Codex Palatinus 287 in the Vatican library at Rome, written on parchment and belonging to the end of the fourteenth century. It contains six plays of the first class (omitting *Hec. Or. Phoen. Heracl.* 1003—end) and seven of the second class (omitting *Hel. Elect. Herc. F.*). This MS. is generally known as *P* (Kirchhoff's *B*).

¹ The loss of the *Andromeda* is much to be regretted. It is described as being τῶν καλλίστων δραμάτων (Schol. Ar. *Ran.* 53), and it must have contained many novel effects and romantic incidents.

It was for a long time considered that the text of the *Helena*, *Electra*, and *Hercules Furens* depended upon L only. But this is no longer the case, since the claims of another copy have to be considered. This is

(3) Codex Abbatiae Florentinae 172, which contains *Herac.* 1003—end *Herc. F. Hel. El. Hec. Or. Phoen.* and is beyond all reasonable doubt the lost portion of P¹. It is now generally known as G.

It should be added that the plays of the second group are almost entirely without Scholia.

The inferior MSS., cited here and there, have no independent authority.

The exact relation between L and P (G) is a matter of some doubt, upon which different opinions have been held, but it is certain that they are very nearly akin. Wecklein attempts to prove that P and G are copied from L, but his arguments, which depend largely on the alleged miscopying by the scribe of P (G) of letters so written in L as to be capable of being mistaken for others, are not convincing, since the common archetype may have been equally indistinct. Vitelli, who is intimately acquainted with L and G and whose collations of their readings in the *Helena* are published in van Herwerden's edition, maintains that G is a copy of a copy of L, though he admits that this does not necessarily apply to every play. The question is complicated by the corrections of later hands—especially in L²—which are denoted by the symbols *l* and *g*, but on the whole the safest view is that now held by von Wilamowitz-Moellendorf³,

¹ Prinz in *Jahrb. f. Cl. Philol.* 1872, p. 525 was the first to call attention to its importance, but its relation to P was established by C. Robert in *Hermes* XIII. p. 133.

² 'Textum corrigere prima manus et secunda non multo recentior; tum, saec. XV ut uidetur ineunte, grammaticus nescio quis (*l*), doctus quidem sed doctrinam audacia superans, coniecturis et mutationibus metricis totum librum paene pessum dedit.' Murray, Praef. vol. i.

³ In his ed. of *Herc. F.* i. p. 164:—'es ist eine abschrift desselben originalen, aus dem C [i.e. L] stammt, zwar sehr fehlerhaft und nicht ohne willkür geschrieben, nur in ganz wenigen geringfügigen dingen

with whom Prof. Murray agrees¹, that both MSS. are copied from the same archetype.

It is clear at any rate that their relation is not constant, since in some plays, e.g. the *Andromache*, P departs widely from L and approaches more closely to MSS. of the other class. Now, as P and G are written throughout by the same scribe, it seems impossible to deny that he must have had access to some source which is independent of L.

Unfortunately, so far as the *Helena* is concerned, the variations of G are of very little critical importance. It should be noted, however, that it contains the Argument which is wanting in L—a fact not without significance. Another significant variant is at 1212 where G alone has *κοινωνῶν πλάτης*, whereas L has *κοινῶν πλάταις* with *ῶν* over *ῶν* and *ης* over *αις* supplied by L. Judging by the ludicrous blunders with which it abounds, we infer that the scribe of G could not have made this or any emendation except by accident, and this fact must be borne in mind in estimating the importance of differences (*v. 3 γύας* L *γύας* G, 218 *βίον* L *βίον* IG, 462 *μεπτόν* L *μεπτόν* G, 673 *φλέφαρον* L *βλέφαρον* G, 1406 *δ' L τῷδ' IG*, 1528 *σοφώταθ' L σοφώταθ' IG*) which might otherwise seem trivial.

Both L and G were collated by H. Hinck and R. Prinz for Wecklein's edition, upon which the critical notes of the present edition are based. Besides the collation of Vitelli which has been mentioned above, the deviations of G from L have been reported by E. Piccolomini (1874)² and collations of both MSS. published by A. Mancini (1896)³. It may be concluded that everything of importance, so far as concerns these MSS., is now known; but there is of course some doubt as to details.

From an examination of these collations, if we exclude cases of disagreement or doubt, but include upwards of 80 variants geeignet C zu verbessern, aber namentlich für die lesung von C¹ unter correctur und rasur eine sichere hilfe.' In *Anal. Eur.* p. 53 he expressed a somewhat different view.

¹ In his recent edition of Euripides (Preface to vol. i.).

² In Schenkl's article in *Zeitschrift f. d. Oesterr. Gymn.* xxv. p. 432.

³ *Rivista di Filologia*, 1896, p. 393.

as to which Herwerden's apparatus is silent¹, it appears that there are at least 163 instances in which G differs from P. The few which seem to have any direct bearing on the constitution of the text are recorded in the critical notes, and the remainder are of no value except to illustrate the common blunders of scribes².

Of the former class there are very few beyond those which have already been mentioned. One of the most important is G's γνόντι μ' for γνότος in 58. This does not appear to be reported by Vitelli and is attributed by Schenkl to the first hand, though written *in rasura*. But Wecklein and Mancini assign it to *g*, and the former evidently regards it as interpolated. Similarly in 734 and 741 (see cr. nn.) G as it stands exhibits the true reading, but in both cases Wecklein assigns the correction to the later hand. On the other hand Vitelli and Mancini attribute ἐκκλέψαι in 741 to the original scribe. 953 is a very curious case. Here L has εὐδαιμονίας and this is believed to have been the original reading of G (Wecklein). But over the erasure *g* has written εὐανδρίας. Tyrwhitt long since conjectured εὐψυχίας, holding that L's reading was a gloss on εὐτυχίας into which the original had been corrupted. But what is to be made of εὐανδρίας unless it is a conjecture? For if it is the true reading, as Wecklein holds, it must have been glossed by εὐψυχίας, which in its turn disappeared in the manner stated. This would be a strange coincidence. In 1381 G again has the true reading over an erasure. In 1575 although G's ὄρθια is somewhat nearer to ῥόθια than L's ὄρθρια, the scribe of G so constantly drops out a letter that we must not assume ὄρθια to be necessarily a vestige of the truth.

¹ It does not follow that all of these were overlooked or not admitted by Vitelli. See the Preface to Herw.'s edition p. vi n. 2. They are recorded by Mancini whose collation agrees closely with Wecklein's.

² Such as omission of letters and syllables, transposition of letters (χεῖρα and χρεα, τερπόμενος and τρεπόμενος), confusion of α and ε, ε and ο, ε and αι, ο and ω, η and ει, ι and οι, ει and ο, π and τ, λ and γ, ξ and ζ etc. G very often drops a letter and confuses ο and ω and is altogether much the more carelessly written of the two.

ΥΠΟΘΕΣΙΣ.

Ἡρόδοτος ἱστορεῖ περὶ Ἑλένης καὶ φησιν ἐλθεῖν μὲν αὐτὴν εἰς Αἴγυπτον, καὶ τοῦτο φάσκειν καὶ τὸν Ὅμηρον ποιοῦντα τὴν Ἑλένην παρέχειν τῷ Τηλεμάχῳ ἐν Ὀδυσσεΐᾳ τὸ λαθικηδὲς φάρμακον τό οἱ πόρε Πολύδαμνα Θόωνος παρά-
5 κοιτις, οὐ μὴν δὲ οὕτως ὡς Εὐριπίδης φησίν. οἱ μὲν γὰρ πλανωμένην φασὶν αὐτὴν μετὰ τοῦ Μενελάου μετὰ τὴν τῆς Ἰλίου πόρθησιν καὶ εἰς Αἴγυπτον παραγεῖνθαι κακεῖθεν πεπορίσθαι τὰ φάρμακα· ὃ δὲ τὴν μὲν ἀληθῶς Ἑλένην φησὶ μὴδ' ὁπωσοῦν ἐλθεῖν εἰς Τροίαν, τὸ εἶδωλον δὲ αὐτῆς. κλέψας
10 γὰρ αὐτὴν ὁ Ἑρμῆς Ἦρας βουλῇ Πρωτέϊ τῷ βασιλεῖ τῆς Αἰγύπτου φυλάττειν παρέδωκε· τούτου δὲ θανόντος ὁ υἱὸς αὐτοῦ Θεοκλύμενος ἐπειρᾶτο γαμῖν αὐτήν. ἥ δὲ ἰκέτις παρεκάθητο τῷ τοῦ Πρωτέως μνήματι, ὅθεν αὐτῇ ἐπιφαίνεται Μενέλεως, τὰς μὲν ναῦς ἐν τῇ θαλάσῳ ἀπολέσας, ὀλίγους
15 δὲ τινὰς τῶν ἐταίρων ἐν ἄντρῳ καθειργμένους σῶζων. εἰς λόγους δὲ ἐλθόντες καὶ μηχανορραφήσαντες ἀπατῶσι μὲν τὸν Θεοκλύμενον, αὐτοὶ δὲ νηὶ ἐμβάντες ὡς δὴ τῷ Μενέλεω θανόντι κατὰ θάλατταν θύσοντες, εἰς τὴν ἰδίαν διασώζονται.

The argument is omitted in L 1 φησι μὲν ἐλθεῖν Vollgraff, but the real contrast is between the contents of the respective versions, and μὲν and δέ are placed as e.g. Eur. *Ion* 1534

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΕΛΕΝΗ.

ΤΕΤΚΡΟΣ.

ΧΟΡΟΣ.

ΜΕΝΕΛΑΟΣ.

ΓΡΑΤΣ.

ΑΓΓΕΛΟΣ.

ΘΕΟΝΟΗ.

ΘΕΟΚΑΤΜΕΝΟΣ.

ΔΙΟΣΚΟΤΡΟΙ.

ΕΥΡΙΠΙΔΟΥ ΕΛΕΝΗ.

ΕΛ. Νείλου μὲν αἶδε καλλιπάρθενοι ῥοαί,
 δς ἀντὶ δίας ψακάδος Αἰγύπτου πέδον
 λευκῆς τακείσης χιόνος ὑγραίνει † γύας †.
 Πρωτεὺς δ' ὅτ' ἔζη τῆσδε γῆς τύραννος ἦν,
 Φάρον μὲν οἰκῶν νῆσον, Αἰγύπτου δ' ἄναξ, 5
 δς τῶν κατ' οἶδμα παρθένων μίαν γαμεί,
 Ψαμάθην, ἐπειδὴ λέκτρ' ἀφήκεν Αἰακοῦ.
 τίκει δὲ τέκνα δισσοῖ τοῖσδε δώμασι,
 Θεοκλύμενον ἄρσεν' [ὅτι δὴ θεοὺς σέβων
 βίον διήνεγκ'] εὐγενῇ τε παρθένον 10
 Εἰδῶ, τὸ μητρὸς ἀγλαΐσμ', ὅτ' ἦν βρέφος·
 ἐπεὶ δ' ἐς ἥβην ἦλθεν ὠραίαν γάμων,
 καλοῦσιν αὐτὴν Θεονόην· τὰ θεία γὰρ
 τά τ' ὄντα καὶ μέλλοντα πάντ' ἠπίστατο,
 προγόνου λαβοῦσα Νηρέως τιμὰς πάρα. 15
 ἡμῖν δὲ γῇ μὲν πατρὶς οὐκ ἀνώνυμος
 Σπάρτη, πατὴρ δὲ Τυνδάρεως· ἔστιν δὲ δὴ
 λόγος τις ὡς Ζεὺς μητέρ' ἔπτατ' εἰς ἐμὴν
 Λήδαν κύκνου μορφώματ' ὄρνιθος λαβών,
 δς δόλιον εὐνὴν ἐξεπράξατ' αἰετοῦ 20
 δίωγμα φεύγων, εἰ σαφῆς οὗτος λόγος.

3 ὑγραίνει LG: ἀρδεύει Aristid. II. p. 334 | γύας G, γύας L, δρόσφ
 Heiland, γάνει Schenkl 7 Αἰακοῦ Musgrave: αἰόλου LG 9 sq.
 δι...διήνεγκ' del. Nauck 11 Εἰδῶ Matthiae: εἶδος LG 12 ὠραίαν
 Reiske: ὠραίων LG 20 ἐξεπράξατ' Schenkl: ἐξεπράξ' ὑπ' LG

Ἑλένη δ' ἐκλήθη· ἃ δὲ πεπόνθαμεν κακὰ
 λέγοιμ' ἄν. ἦλθον τρεῖς θεαὶ κάλλους πέρι
 Ἰδαῖον ἐς κευθμῶν' Ἀλέξανδρον πάρα,
 "Ἦρα Κύπρις τε διογενὴς τε παρθένος, 25
 μορφῆς θέλουσαι διαπεράνασθαι κρίσιν.
 τοῦμόν δὲ κάλλος, εἰ καλὸν τὸ δυστυχές,
 Κύπρις προτεῖνας' ὥς Ἀλέξανδρος γαμεῖ,
 νικᾷ· λιπὼν δὲ βούσταθμ' Ἰδαῖος Πάρις
 Σπάρτην ἀφίκεθ' ὥς ἐμὸν σχήσω λέχος. 30
 "Ἦρα δὲ μεμφθεῖς' οὔνεκ' οὐ νικᾷ θεάς,
 ἐξηνέμωσε τᾶμ' Ἀλεξάνδρῳ λέχη,
 δίδωσι δ' οὐκ ἔμ', ἀλλ' ὁμοιώσας' ἐμοὶ
 εἶδωλον ἔμπνουν οὐρανοῦ ξυνθεῖς' ἄπο,
 Πριάμου τυράννῳ παιδί· καὶ δοκεῖ μ' ἔχειν 35
 κενὴν δόκησιν, οὐκ ἔχων. τὰ δ' αὖ Διὸς
 βουλευμάτων' ἄλλα τοῖσδε συμβαίνει κακοῖς·
 πόλεμον γὰρ εἰσήνεγκεν Ἑλλήνων χθονὶ
 καὶ Φρυγίῃ δυστήνοισιν, ὥς ὄχλου βροτῶν
 πλήθους τε κουφίσειε μητέρα χθόνα 40
 γνωτὸν τε θείῃ τὸν κράτιστον Ἑλλάδος.
 Φρυγῶν δ' ἐς ἀλκὴν προυτέθην ἐγὼ μὲν οὔ,
 τὸ δ' ὄνομα τοῦμόν, ἄθλον Ἑλλησιν δορός.
 λαβὼν δέ μ' Ἑρμῆς ἐν πτυχαῖσιν αἰθέρος
 νεφέλῃ καλύψας, οὐ γὰρ ἡμέλησέ μου 45
 Ζεὺς, τόνδ' ἐς οἶκον Πρωτέως ἰδρύσατο,
 πάντων προκρίνας σωφρονέστατον βροτῶν,
 ἀκέραιον ὥς σώσαιμι Μενέλεω λέχος.
 καὶ γὰρ μὲν ἐνθάδ' εἴμ', ὃ δ' ἄθλιος πόσις

34 ἄπο Reiske: ὑπο LG

35 τυράννῳ Hermann: τυράννου LG

43 προυτέθην Musgrave: προυθέμην LG (but προυτέμην according to Vitelli)

48 Μενέλεω Portus: Μενέλεω LG

στράτευμ' ἀθροίσας τὰς ἐμὰς ἀναρπαγὰς 50
θηρᾷ πορευθεὶς Ἴλιου πυργώματα.

ψυχαὶ δὲ πολλαὶ δι' ἔμ' ἐπὶ Σκαμανδρίοις
ῥοαῖσιν ἔθανον· ἡ δὲ πάντα τλᾶσ' ἐγὼ
κατάρατός εἰμι καὶ δοκῶ προδοῦσ' ἐμὸν
πόσιν συνάψαι πόλεμον Ἑλλησιν μέγαν. 55

τί δῆτ' ἔτι ζῶ; θεοῦ τόδ' εἰσήκουσ' ἔπος
Ἑρμοῦ, τὸ κλεινόν < μ' > ἔτι κατοικήσειν πέδον
Σιάρτης σὺν ἀνδρί, γνόντος ὡς ἐς Ἴλιον
οὐκ ἦλθον, ἵνα μὴ λέκτρ' ὑποστρώσω τινί·
ἔως μὲν οὖν φῶς ἡλίου τόδ' ἔβλεπε 60

Πρωτεύς, ἄσυλος ἡ γάμων· ἐπεὶ δὲ γῆς
σκότῳ κέκρυπται, παῖς ὁ τοῦ τεθνηκότος
θηρᾷ γαμεῖν με. τὸν πάλαι δ' ἐμὸν πόσιν
τιμῶσα Πρωτέως μνήμα προσπίτνω τόδε
ικέτις, ἵν' ἀνδρὶ τὰμὰ διασώσῃ λέχη, 65
ὡς, εἰ καθ' Ἑλλάδ' ὄνομα δυσκλεῆς φέρω,
μὴ μοι τὸ σῶμά γ' ἐνθάδ' αἰσχύνῃν ὀφλῇ.

ΤΕΥ. τίς τῶνδ' ἐρυμνῶν δωμάτων ἔχει κράτος;
Πλούτου γὰρ οἶκος ἄξιος προσεικίσαι
βασίλειά τ' ἀμφιβλήματ' εὐθρυγκοί θ' ἔδραι. 70
ἔα·

ὦ θεοί, τίν' εἶδον ὄψιν; ἐχθίστην ὁρῶ
γυναικὸς εἰκὼ φόνιου, ἥ μ' ἀπώλεσε
πάντας τ' Ἀχαιοὺς. θεοὶ σ', ὅσον μίμημ' ἔχεις
Ἑλένης, ἀποπτύσειαν. εἰ δὲ μὴ ἔνι 75
γαίᾳ πόδ' εἶχον, τῶδ' ἂν εὐστόχῳ πτερῶ

57 μ' add. Hermann 58 γνόντι μ' (μῦ corrected from ος) G

61 ἦν LG 63 ἐμὸν LG: ἐγὼ Dobree 65 del. Schenkl

69 Πλούτῳ Nauck 72 ἐχθίστης Dingelstad 76 πόδ' Faber: ποτ'
LG | πτερῶ Elmsley: πέτρῳ LG: for the confusion cf. Aesch. Theb. 676

- ἀπόλυσιν εἰκοῦς ἔθανες ἂν Διὸς κόρης.
- ΕΛ. τί δ', ὦ ταλαίπωρ', ὅστις ὦν μ' ἀπεστράφης,
καὶ ταῖς ἐκείνης συμφοραῖς ἐμὲ στυγεῖς;
- ΤΕΥ. ἡμαρτον· ὀργῇ δ' εἶξα μᾶλλον ἢ με χρῆν· 80
μισεῖ γὰρ Ἑλλὰς πᾶσα τὴν Διὸς κόρην.
σύγγνωθι δ' ἡμῖν τοῖς λελεγμένοις, γύναι.
- ΕΛ. τίς δ' εἰ; πόθεν γῆς τῆσδ' ἐπεστράφης πέδον;
- ΤΕΥ. εἰς τῶν Ἀχαιῶν, ὦ γύναι, τῶν ἀθλίων.
- ΕΛ. οὐ τᾶρα σ' Ἑλένην εἰ στυγεῖς θαυμαστέον. 85
ἀτὰρ τίς εἰ; τίνος δέ μ' ἐξαυδᾶν σε χρῆ;
- ΤΕΥ. ὄνομα μὲν ἡμῖν Τεῦκρος, ὃ δὲ φύσας πατὴρ
Τελαμών, Σαλαμῖς δὲ πατρὶς ἡ θρέψασά με.
- ΕΛ. τί δῆτα Νείλου τούσδ' ἐπιστρέφῃ γύας;
- ΤΕΥ. φυγὰς πατρώας ἐξελέηλαμαι χθονός. 90
- ΕΛ. τλήμων ἂν εἴης· τίς δέ σ' ἐκβάλλει πάτρας;
- ΤΕΥ. Τελαμών ὁ φύσας. τίν' ἂν ἔχοις μᾶλλον φίλον;
- ΕΛ. ἐκ τοῦ; τὸ γάρ τοι πρᾶγμα συμφορὰν ἔχει.
- ΤΕΥ. Αἴας μ' ἀδελφὸς ὤλεσ' ἐν Τροίᾳ θανών.
- ΕΛ. πῶς; οὐ τί που σὺ φασγάνῳ βίον στερεεῖς; 95
- ΤΕΥ. οἰκεῖον αὐτὸν ὤλεσ' ἄλμ' ἐπὶ ξίφος.
- ΕΛ. μανέντ'; ἐπεὶ τίς σωφρονῶν τλαίῃ τάδ' ἄν;
- ΤΕΥ. τὸν Πηλέως τιν' οἶσθ' Ἀχιλλέα γόνον;
- ΕΛ. μνηστήρ ποθ' Ἑλένης ἦλθεν, ὥς ἀκούομεν.
- ΤΕΥ. θανὼν ὃδ' ὅπλων ἔριν ἔθηκε συμμάχους. 100
- ΕΛ. καὶ δὴ τί τοῦτ' Αἴαντι γίνεταί κακόν;
- ΤΕΥ. ἄλλου λαβόντος ὅπλ' ἀπηλλάχθη βίου.
- ΕΛ. σὺ τοῖς ἐκείνου δῆτα πῆμασιν νοσεῖς;

77 ἀπόλυσιν Reiske: ἀπόλλυσ' ἔν' LG 78 ὅστις εἰ Cobet: Usener
marks a lacuna after this v. 80 μ' ἐχρῆν LG 86 τίνος δέ μ'
ἐξαυδᾶν ed.: πόθεν; τίνος ἐξαυδᾶν LG: πόθεν τε; τοῦ ἔξαυδᾶν Mekler
89 τοῦσδ' Elmsley: τάσδ' LG 100 58' Portus: δ' LG

- ΤΕΥ. ὀθούνεκ' αὐτῷ γ' οὐ ξυνωλόμην ὁμοῦ.
 ΕΛ. ἦλθες γάρ, ὦ ξέν', Ἰλίου κλεινὴν πόλιν; 105
 ΤΕΥ. καὶ ξύν γε πέρσας αὐτὸς ἀνταπωλόμην.
 ΕΛ. ἤδη γὰρ ἦπται καὶ κατείργασται πυρί;
 ΤΕΥ. ὥστ' οὐδ' ἔχνος γε τειχέων εἶναι σαφές.
 ΕΛ. ὦ τλήμων Ἑλένη, διὰ σ' ἀπόλλυνται Φρύγες.
 ΤΕΥ. καὶ πρὸς γ' Ἀχαιοί· μεγάλα δ' εἵργασται κακά. 110
 ΕΛ. πόσον χρόνον γὰρ διαπεπόρθηται πόλις;
 ΤΕΥ. ἑπτὰ σχεδὸν τι καρπίμους ἑτῶν κύκλους.
 ΕΛ. χρόνον δ' ἐμείνατ' ἄλλον ἐν Τροίᾳ πόσον;
 ΤΕΥ. πολλὰς σελήνας, δέκα διελθούσας ἔτη.
 ΕΛ. ἦ καὶ γυναῖκα Σπαρτιᾶτιν εἴλετε; 115
 ΤΕΥ. Μενέλαος αὐτὴν ἦγ' ἐπισπάσας κόμης.
 ΕΛ. εἶδες σὺ τὴν δύστηνον; ἦ κλύων λέγεις;
 ΤΕΥ. ὥσπερ σέ γ' οὐδὲν ἦσσαν ὀφθαλμοῖς ὀρῶ.
 ΕΛ. σκοπεῖτε μὴ δόκησιν εἴχῃ ἐκ θεῶν.
 ΤΕΥ. ἄλλου λόγου μέμνησο, μὴ κείνης ἔτι. 120
 ΕΛ. οὕτω 'δοκεῖτε τὴν δόκησιν ἀσφαλῆ;
 ΤΕΥ. αὐτὸς γὰρ ὅσσοις †εἰδόμην καὶ νοῦς ὀρᾷ†.
 ΕΛ. ἤδη δ' ἐν οἴκοις σὺν δάμαρτι Μενέλεως;
 ΤΕΥ. οὐκ οὖν ἐν Ἀργεὶ <γ'> οὐδ' ἐπ' Εὐρώτᾳ ῥοαῖς.
 ΕΛ. αἰαί· κακὸν τόδ' εἶπας οἷς κακὸν λέγεις. 125
 ΤΕΥ. ὥς κείνος ἀφανὴς σὺν δάμαρτι κλήζεται.
 ΕΛ. οὐ πᾶσι πορθμὸς αὐτὸς Ἀργείοισιν ἦν;
 ΤΕΥ. ἦν, ἀλλὰ χειμῶν ἄλλοσ' ἄλλον ὥρισεν.
 ΕΛ. ποίοισιν ἐν νώτοισι ποντίας ἁλός;
 ΤΕΥ. μέσον περῶσι πέλαγος Αἰγαίου πόρου. 130

111 γάρ: Wecklein proposes δὲ 112 καμπίμους Nauck 121 sq.
 del. Ribbeck 121 'δοκεῖτε Badham: δοκεῖτε LG 122 εἶδον
 ὡς σὲ νῦν ὀρῶ Cobet: εἶδον εἰ καὶ νῦν σ' ὀρῶ Clark 124 γ' add.
 Musgrave 130 περῶντας Reiske

- ΕΛ. καὶ τοῦδε Μενέλεων οὔτις εἶδ' ἀφυγμένον;
 ΤΕΥ. οὐδείς· θανὼν δὲ κλήζεται καθ' Ἑλλάδα.
 ΕΛ. ἀπωλόμεσθα· Θεστίας δ' ἔστιν κόρη;
 ΤΕΥ. Ἀθήδαν ἔλεξας; οἴχεται θανούσα δῆ.
 ΕΛ. οὐ πού νιν Ἑλένης αἰσχρὸν ὤλεσεν κλέος; 135
 ΤΕΥ. φασίν, βρόχῳ γ' ἄψασαν εὐγενῇ δέρην.
 ΕΛ. οἱ Τυνδάρειοι δ' εἰσὶν ἢ οὐκ εἰσὶν κόροι;
 ΤΕΥ. τεθνᾶσι κοῦ τεθνᾶσι· δύο δ' ἐστὼν λόγῳ.
 ΕΛ. πότερος ὁ κρείσσων; ὦ τάλαιν' ἐγὼ κακῶν.
 ΤΕΥ. ἄστροις σφ' ὁμοιωθέντε φάσ' εἶναι θεῶ. 140
 ΕΛ. καλῶς ἔλεξας τοῦτο· θάτερον δὲ τί;
 ΤΕΥ. σφαγαῖς ἀδελφῆς εἶνεκ' ἐκπνεῦσαι βίον.
 ἄλλις δὲ μύθων· οὐ διπλᾷ χρήζω στένειν.
 ὦν δ' εἶνεκ' ἦλθον τούσδε βασιλείους δόμους,
 τὴν θεσπιφδὸν Θεονόην χρήζων ἰδεῖν, 145
 σὺ προξένησον, ὥς τύχῳ μαντευμάτων
 ὅπη νεὸς στείλαιμ' ἂν οὔριον πτερὸν
 ἐς γῆν ἐναλίαν Κύπρον, οὐ μ' ἐθέσπισεν
 οἰκεῖν Ἀπόλλων, ὄνομα νησιωτικὸν
 Σαλαμῖνα θέμενον τῆς ἐκεῖ χάριν πάτρας. 150
 ΕΛ. πλοῦς, ὦ ξέν', αὐτὸς σημανεῖ· σὺ δ' ἐκλιπῶν
 γῆν τήνδε φεύγε πρὶν σε παῖδα Πρωτέως
 ἰδεῖν, ὃς ἄρχει τῆσδε γῆς· ἄπεστι δὲ
 κυσὶν πεποιθὼς ἐν φοναῖς θηροκτόνοις·
 κτείνει γὰρ Ἑλλήν' ὄντιν' ἂν λάβῃ ξένον. 155
 ὅτου δ' ἕκατι, μήτε σὺ ζῆτει μαθεῖν
 ἐγὼ τε σιγῶ· τί γὰρ ἂν ὠφελοῖμί σε;
 ΤΕΥ. καλῶς ἔλεξας, ὦ γύναι· θεοὶ δέ σοι

131 Μενέλεων Barnes: μενέλαον LG 136 ἄψασαν Cobet 138 λό-
 γῳ Schaefer: λόγῳ LG 142 οὐνεκ' LG and elsewhere 146 σὺ
 προξένησον Jacobs: συμπροξένησον LG 154 ἐν LG: ἐπὶ Badham

ἔσθλῶν ἀμοιβὰς ἀντιδωρησαίαιτο.
 Ἑλένη δ' ὅμοιον σῶμ' ἔχουσ' οὐ τὰς φρένας 160
 ἔχεις ὁμοίας, ἀλλὰ διαφόρους πολύ.
 κακῶς δ' ὀλοῖτο μῆδ' ἐπ' Εὐρώτα ῥοὰς
 ἔλθοι· σὺ δ' εἴης εὐτυχῆς αἰεί, γύναι.

ΕΛ. ὦ μεγάλων ἀχέων καταβαλλομένα μέγαν οἶκτον,
 ποῖον ἀμιλλαθῶ γόον; ἢ τίνα μούσαν ἐπέλθω 165
 δάκρυσιν ἢ θρήνοις ἢ πένθεσιν; ἔ ἔ.

πτεροφόροι νεάνιδες, στρ.
 παρθένοι Χθονὸς κόραι
 Σειρήνες, εἴθ' ἐμοῖς γόοις
 μόλοιτ' ἔχουσαι Λίβυν 170

λωτὸν ἢ σύριγγας αἰλίνους [κακοῖς]
 τοῖς ἐμοῖσι σύνοχα δάκρυα,
 πάθεσι πάθεα, μέλεσι μέλεα,
 μούσ' εἰ τάδε θρηνήμασι ξυνφδὰ
 πέμψειε Φερσεφάσσα 175
 φόνια φόνια, χάριτας ἔν' ἐπὶ δάκρυσιν
 παρ' ἐμέθεν ὑπὸ μέλαθρα νύχια παιᾶνας
 νέκυσιν μελομένους λάβῃ.

ΧΟ. κυανοειδὲς ἀμφ' ὕδωρ ἀντ.
 ἔτυχον ἔλικά τ' ἀνὰ χλόαν 180
 φοίνικας ἀλίου πέπλους
 αὐγαῖσιν ἐν χρυσέαις

164 οἶκτον I: οἶκον LG: οἶκτον Musgrave 170 τὸν Λίβυν I, but the art. is om. by most edd. since Hermann: cf. 182 171 [κακοῖς] del. Hartung 174 μούσ' εἰ τάδε ed.: μουσεῖά τε LG: μοῦσ' ἰεῖσα Fix 175 Φερσεφάσσα Hermann: Φερσεφάσσα LG 176 φόνια φόνι' ἀχάριτας Lobeck 177 ἐμέθεν Seidler: ἐμέ θ' LG 178 νέκυσιν μελομένους Lobeck: νέκυσιν ὀλομένους LG 181 ἀλίου I, ἄλιω LG, ἄλιω Hermann 182 χρυσέαισιν αὐγαῖς LG, αὐγαῖσιν ἐν ταῖς χρυσέαις I, ταῖς del. Hermann

θάλπουσ' ἀμφὶ δόνακος ἔρνεσιν·
 ἔνθεν οἰκτρὸν ὄμαδον ἔκλυον
 ἄλυρον ἔλεγον, ὃ τι ποτ' ἔλακεν 185
 αἰάγμασι στένουσα,
 Νύμφα τις οἶα Ναῖς
 ὄρεσι φυγάδα νόμον ἰεῖσα γοερόν,
 ὑπὸ δὲ πέτρινα μύχατα γύαλα κλαγγαῖσιν
 Πανὸς ἀναβοᾷ γάμους. 190
 ΕΛ. ἰὼ ἰὼ· στρ.
 θήραμα βαρβάρου πλάτας,
 Ἑλλανίδες κόραι,
 ναύτας Ἀχαιῶν
 τις ἔμολεν ἔμολε δάκρυα δάκρυσί μοι φέρων, 195
 Ἴλίου κατασκαφὰν
 πυρὶ μέλουσαν δαΐφ.
 δι' ἐμὲ τὰν πολυκτόνον,
 δι' ἐμὸν ὄνομα πολύπονον.
 Λήδα δ' ἐν ἀγχόναϊς 200
 θάνατον ἔλαβεν
 αἰσχύνας ἐμᾶς ὑπ' ἀλγέων.
 ὃ δ' ἐμὸς ἐν ἀλλ' πολυπλανῆς
 πόσις ὀλόμενος οἴχεται,
 Κάστορός τε συγγόνου τε 205
 διδυμογενὲς ἄγαλμα πατρίδος
 ἀφανὲς ἀφανὲς ἱππόκροτα λέλαιπε δάπεδα

183 ἀμφὶ τ' ἐν ἰ, ἀμφιθάλπουσ' ἐν τε Seidler 184 ἀνεβόασεν after
 οἰκτρὸν LG, del. Badham 186 Badham pointed out the lacuna: see
 Metrical Analysis 188 νόμον Matthiae: γάμων L γάμων G | ἴησι
 Schenkl 189 μύχατα Canter: μύχαλα LG | κλαγγαῖσιν Hermann:
 κλαγγὰς L κλαγκὰς G 197 δαίφ Musgrave: ἰδαίω LG 202 αἰσ-
 χύνας ἐμᾶς ὑπ' Muretus: αἰσχύνας' ἡμᾶς ἐπ' LG

- γυμνάσιά τε δονακέντος
 Εὐρώτα, νεανιᾶν πόνον.
- Χο. αἰαῖ αἰαῖ· ἀντ. 210
 ὦ δαίμονος πολυστόνου
 μοίρας τε σᾶς, γύναι.
 αἰῶν δυσαίων
 τις ἔλαχεν ἔλαχεν, ὅτε σ' ἐτέκετο ματρόθεν
 Ζεὺς πρέπων δι' αἰθέρος 215
 χιονόχρως κύκνου πτερῶ·
 τί γὰρ ἄπεστί σοι κακῶν;
 τίνα δὲ βίοτον οὐκ ἔτλας;
 μάτηρ μὲν οἴχεται,
 δίδυμά τε Διὸς 220
 οὐκ εὐδαιμονεῖ τέκεα φίλα,
 χθόνα δὲ πάτριον οὐχ ὀρᾷς,
 διὰ δὲ πόλεας ἔρχεται
 βάξις, ἃ σε βαρβάροισι
 λέχεσι, πότνια, παραδίδωσιν, 225
 ὃ δὲ σὸς ἐν ἀλλ' κύμασί τε λέλοιπε βίοτον,
 οὐδέ ποτ' ἔτι πάτρια μέλαθρα
 καὶ τὰν Χαλκίοικον ὀλβιεῖς.
- Ελ. φεῦ φεῦ, τίς ἦ Φρυγῶν
 ἢ τίς Ἑλλανίας ἀπὸ χθονὸς 230
 ἔτεμε τὰν δακρυόεσσαν Ἴλιφ
 πεύκαν; ἔνθεν ὀλόμενον
 σκάφος συναρμόσας
 ὃ Πριαμίδας ἔπλευσε βαρβάρῳ πλάτῃ
 τὰν ἐμὰν ἐφ' ἐστίαν, 235
 ἐπὶ τὸ δυστυχεῖς

209 νεανιᾶν Lenting: νεανίαν LG 221 ἐν γῇ μένει Herwerden
 229 ἢ Dindorf: ἦν LG 236 sq. del. Dindorf

'Ελένη δ' ἐκλήθην· ἃ δὲ πεπόνθαμεν κακὰ
 λέγοιμ' ἄν. ἦλθον τρεῖς θεαὶ κάλλους πέρι
 'Ιδαῖον ἐς κευθμῶν' Ἀλέξανδρον πάρα,
 "Ἡρα Κύπρις τε διογενῆς τε παρθένος, 25
 μορφῆς θέλουσai διαπεράνασθαι κρίσιν.
 τοῦμόν δὲ κάλλος, εἰ καλὸν τὸ δυστυχές,
 Κύπρις προτεínaσ' ὥς Ἀλέξανδρος γαμεῖ,
 νικᾷ· λιπὼν δὲ βούσταθμ' Ἰδαῖος Πάρις
 Σπάρτην ἀφίκεθ' ὥς ἐμόν σχῆσων λέχος. 30
 "Ἡρα δὲ μεμφθεῖσ' οὐνεκ' οὐ νικᾷ θεάς,
 ἐξηνέμωσε τᾶμ' Ἀλεξάνδρῳ λέχη,
 δίδωσι δ' οὐκ ἔμ', ἀλλ' ὁμοίωσας' ἐμοὶ
 εἰδῶλον ἔμπνουν οὐρανοῦ ξυνθείσ' ἄπο,
 Πριάμου τυράννῳ παιδί· καὶ δοκεῖ μ' ἔχειν 35
 κενὴν δόκησιν, οὐκ ἔχων. τὰ δ' αὖ Διὸς
 βουλευμάτ' ἄλλα τοῖσδε συμβαίνει κακοῖς·
 πόλεμον γὰρ εἰσήνεγκεν Ἑλλήνων χθονὶ
 καὶ Φρυγῇ δυστήνοισιν, ὥς ὄχλου βροτῶν
 πλήθους τε κουφίσσειε μητέρα χθόνα 40
 γνωτόν τε θείῃ τὸν κ'ράτιστον Ἑλλάδος.
 Φρυγῶν δ' ἐς ἀλκὴν προυτέθην ἐγὼ μὲν οὔ,
 τὸ δ' ὄνομα τοῦμόν, ἄθλον Ἑλλησιν δορός.
 λαβὼν δέ μ' Ἑρμῆς ἐν πτυχαῖσιν αἰθέρος
 νεφέλῃ καλύψας, οὐ γὰρ ἡμέλησέ μου 45
 Ζεὺς, τόνδ' ἐς οἶκον Πρωτέως ἰδρύσατο,
 πάντων προκρίνας σωφρονέστατον βροτῶν,
 ἀκέραιον ὥς σώσαιμι Μενέλεω λέχος.
 καγὼ μὲν ἐνθάδ' εἴμ', ὁ δ' ἄθλιος πόσις

34 ἄπο Reiske: ὅπο LG

35 τυράννῳ Hermann: τυράννου LG

42 προυτέθην Musgrave: προυθέμην LG (but προυτέμην according to Vitelli)

48 Μενέλεω Portus: Μενέλεω LG

στράτευμ' ἀθροίσας τὰς ἐμὰς ἀναρπαγὰς 50
θηρᾷ πορευθεὶς Ἰλίου πυργώματα.

ψυχαὶ δὲ πολλαὶ δι' ἔμ' ἐπὶ Σκαμανδρίοις
ῥοαῖσιν ἔθανον· ἡ δὲ πάντα τλᾶσ' ἐγὼ
κατάρατός εἰμι καὶ δοκῶ προδοῦσ' ἐμὸν
πόσιν συνάψαι πόλεμον Ἑλλησιν μέγαν. 55

τί δῆτ' ἔτι ζῶ; θεοῦ τόδ' εἰσήκουσ' ἔπος
Ἑρμοῦ, τὸ κλεινόν < μ' > ἔτι κατοικήσειν πέδον
Σπάρτης σὺν ἀνδρί, γνόντος ὡς ἐς Ἴλιον
οὐκ ἤλθον, ἵνα μὴ λέκτρ' ὑποστρώσω τινί·
ἕως μὲν οὖν φῶς ἡλίου τόδ' ἔβλεπε 60

Πρωτεύς, ἄσυλος ἡ γάμων· ἐπεὶ δὲ γῆς
σκότῳ κέκρυπται, παῖς ὁ τοῦ τεθνηκότος
θηρᾷ γαμεῖν με. τὸν πάλαι δ' ἐμὸν πόσιν
τιμῶσα Πρωτέως μνήμα προσπίτνω τόδε
ικέτις, ἵν' ἀνδρὶ τὰμὰ διασώσῃ λέχη, 65
ὡς, εἰ καθ' Ἑλλάδ' ὄνομα δυσκλεές φέρω,
μὴ μοι τὸ σῶμά γ' ἐνθάδ' αἰσχύνῃν ὀφλῇ.

ΤΕΥ. τίς τῶνδ' ἐρυμνῶν δωμαίων ἔχει κράτος;
Πλούτου γὰρ οἶκος ἄξιος προσεικίσαι
βασίλειά τ' ἀμφιβλήματ' εὐθρυγκοί θ' ἔδραι. 70
ἔα·

ὦ θεοί, τίν' εἶδον ὄψιν; ἐχθίστην ὄρῳ
γυναικὸς εἰκὼ φόνιον, ἥ μ' ἀπώλεσε
πάντας τ' Ἀχαιοὺς. θεοί σ', ὅσον μίμημ' ἔχεις
Ἑλένης, ἀποπτύσειαν. εἰ δὲ μὴ ἔν ξένη 75
γαίᾳ πόδ' εἶχον, τῷδ' ἂν εὐστόχῳ πτερῷ

57 μ' add. Hermann 58 γνόντι μ' (μῦ corrected from ος) G

61 ἦν LG 63 ἐμὸν LG: ἐγὼ Dobree 65 del. Schenkl

69 Πλούτῳ Nauck 72 ἐχθίστης Dingelstad 76 πόδ' Faber: ποτ'

LG | πτερῷ Elmsley: πέτρῳ LG: for the confusion cf. Aesch. Theb. 676

- ΕΔ. καὶκ τοῦδε Μενέλεων οὔτις εἶδ' ἀφιγμένον;
 ΤΕΥ. οὐδείς· θανὼν δὲ κλήζεται καθ' Ἑλλάδα.
 ΕΔ. ἀπωλόμεσθα· Θεστίας δ' ἔστιν κόρη;
 ΤΕΥ. Λήδαν ἔλεξας; οἴχεται θανοῦσα δῆ.
 ΕΔ. οὐ πού νιν Ἑλένης αἰσχρὸν ὤλεσεν κλέος; 135
 ΤΕΥ. φασίν, βρόχῳ γ' ἄψασαν εὐγενῇ δέρην.
 ΕΔ. οἱ Τυνδάρειοι δ' εἰσὶν ἢ οὐκ εἰσὶν κόροι;
 ΤΕΥ. τεθνᾶσι κοὺ τεθνᾶσι· δύο δ' ἐστὼν λόγῳ.
 ΕΔ. πότερος ὁ κρείσσω; ὦ τάλαιν' ἐγὼ κακῶν.
 ΤΕΥ. ἄστροις σφ' ὁμοιωθέντε φάσ' εἶναι θεῶ. 140
 ΕΔ. καλῶς ἔλεξας τοῦτο· θάτερον δὲ τί;
 ΤΕΥ. σφαγαῖς ἀδελφῆς εἵνεκ' ἐκπνεῦσαι βίον.
 ἄλλις δὲ μύθων· οὐ διπλᾷ χρήζω στένειν.
 ὦν δ' εἵνεκ' ἦλθον τούσδε βασιλείους δόμους,
 τὴν θεσπιφδὸν Θεονόην χρήζων ἰδεῖν, 145
 σὺ προξένησον, ὥς τύχῳ μαντευμάτων
 ὅπη νεῶς στείλαιμ' ἂν οὖριον πτερὸν
 ἐς γῆν ἐναλίαν Κύπρον, οὐ μ' ἐθέσπισεν
 οἰκεῖν Ἀπόλλων, ὄνομα νησιωτικὸν
 Σαλαμίνα θέμενον τῆς ἐκεῖ χάριν πάτρας. 150
 ΕΔ. πλοῦς, ὦ ξέν', αὐτὸς σημανεῖ· σὺ δ' ἐκλιπὼν
 γῆν τήνδε φεύγε πρίν σε παῖδα Πρωτέως
 ἰδεῖν, ὃς ἄρχει τῆσδε γῆς· ἄπεστι δὲ
 κυσὶν πεποισθὼς ἐν φοναῖς θηροκτόνοις·
 κτείνει γὰρ Ἑλλήν' ὄντιν' ἂν λάβῃ ξένον· 155
 ὅτου δ' ἔκατι, μήτε σὺ ζῆται μαθεῖν
 ἐγὼ τε σιγῶ· τί γὰρ ἂν ὠφελοίμῃ σε;
 ΤΕΥ. καλῶς ἔλεξας, ὦ γύναι· θεοὶ δέ σοι

131 Μενέλεων Barnes: μενέλαον LG 136 ἄψασαν Cobet 138 λό-
 γῳ Schaefer: λόγοι LG 142 οὐρεκ' LG and elsewhere 146 σὺ
 προξένησον Jacobs: συμπροξένησον LG 154 ἐν LG: ἐπὶ Badham

ἔσθλων ἀμοιβὰς ἀντιδωρησαίαιτο.
 Ἑλένη δ' ὅμοιον σῶμ' ἔχουσ' οὐ τὰς φρένας 160
 ἔχεις ὁμοίας, ἀλλὰ διαφόρους πολύ.
 κακῶς δ' ὄλοιτο μῆδ' ἐπ' Εὐρώτα ῥοὰς
 ἔλθοι· σὺ δ' εἴης εὐτυχῆς αἰεί, γύναι.

ΕΔ. ὦ μεγάλων ἀχέων καταβαλλομένα μέγαν οἶκτον,
 ποῖον ἀμιλλαθῶ γόον; ἢ τίνα μοῦσαν ἐπέλθω 165
 δάκρυσιν ἢ θρήνοις ἢ πένθεσιν; ἔ ἔ.

πτεροφόροι νεάνιδες, στρ.
 παρθένοι Χθονὸς κόραι
 Σειρήνες, εἴθ' ἐμοῖς γόοις
 μόλοιτ' ἔχουσαι Λίβυν 170
 λωτὸν ἢ σύριγγας αἰλίνους [κακοῖς]
 τοῖς ἐμοῖσι σύνοχα δάκρυα,
 πάθεσι πάθεα, μέλεσι μέλεα,
 μοῦσ' εἰ τάδε θρηνήμασι ξυνφδὰ
 πέμψειε Φερσεφάσσα 175
 φόνια φόνια, χάριτας ἔν' ἐπὶ δάκρυσιν
 παρ' ἐμέθεν ὑπὸ μέλαθρα νύχια παιᾶνας
 νέκυσιν μελομένους λάβῃ.

ΧΟ. κυανοειδὲς ἀμφ' ὕδωρ ἀντ.
 ἔτυχον ἑλικά τ' ἀνὰ χλόαν 180
 φοίνικας ἀλίου πέπλους
 αὐγαῖσιν ἐν χρυσέαις

164 οἶκτον I: οἶκον LG: οἶκον Musgrave 170 τὸν Λίβυν I, but the
 art. is om. by most edd. since Hermann: cf. 182 171 [κακοῖς] del.
 Hartung 174 μοῦσ' εἰ τάδε ed.: μουσεῖά τε LG: μοῦσ' λείσα Fix
 175 Φερσεφάσσα Hermann: Φερσέφασσα LG 176 φόνια φόνι' ἀχάριτας
 Lobeck 177 ἐμέθεν Seidler: ἐμέ θ' LG 178 νέκυσιν μελομέ-
 νους Lobeck: νέκυσιν ὀλομένους LG 181 ἀλίου I, ἀλίω LG, ἀλίω
 Hermann 182 χρυσέαισιν αὐγαῖς LG, αὐγαῖσιν ἐν ταῖς χρυσέαις I, ταῖς
 del. Hermann

κάλλος, ὡς ἔλοι γάμον ἐμόν,
 ἃ τε δόλιος ἂ πολυκτόνος Κύπρις
 Δαναΐδαις ἄγουσα θάνατον [Πριαμίδαις].
 ὦ τάλαινα συμφορᾶς. 240
 ἃ δὲ χρυσέοις θρόνοις
 Διὸς ὑπαγκάλισμα σεμνὸν Ἥρα
 τὸν ὠκύπουν ἔπεμψε Μαιάδος γόνου,
 ὃς με χλοερὰ δρεπομέναν ἔσω πέπλων
 ῥόδεα πέταλα, χαλκίοικον ὡς Ἀθάναν 245
 μόλοιμ', ἀναρπάσας δι' αἰθέρος
 τάνδε γαῖαν εἰς ἄνολβον
 ἔριν ἔριν τάλαιναν ἔθετο
 Πριαμίδαισιν Ἑλλάδος.
 τὸ δ' ἐμόν ὄνομα παρὰ Σιμωνυτίοις ῥοαῖσι 250
 μαψίδιον ἔχει φάτιν.
 Χο. ἔχεις μὲν ἀλγείν', οἶδα· σύμφορον δέ τοι
 ὡς ῥᾶστα τἀναγκαῖα τοῦ βίου φέρειν.
 Ελ. φίλαι γυναῖκες, τίني πότμῳ συνεζύγην; 255
 ἂρ' ἡ τεκοῦσά μ' ἔτεκεν ἀνθρώποις τέρας;
 γυνὴ γὰρ οὐθ' Ἑλληνὶς οὐτε βάρβαρος
 τεῦχος νεοσσῶν λευκὸν ἐκλοχεύεται,
 ἐν ᾧ με Λήδαν φασὶν ἐκ Διὸς τεκεῖν.
 τέρας δ' ὁ βίोटος καὶ τὰ πράγματ' ἐστί μου, 260
 τὰ μὲν δι' Ἥραν, τὰ δὲ τὸ κάλλος αἷτιον.
 εἴθ' ἐξαλειφθεῖς ὡς ἀγαλμ' αὐθις πάλιν
 αἵσχιον εἶδος ἀντὶ τοῦ καλοῦ λαβόν,

238 ἃ τε Matthiae: ἃ δὲ LG 239 [Πριαμίδαις] del. Nauck
 253 τοι L. Dindorf: σοι LG 257—259 del. Badham 260 δ' ὁ βίोटος
 Kirchhoff: γὰρ ὁ βίος LG 263 ἄλαβον Porson: λαβεῖν LG λάβω I
 λάβου Hermann

καὶ τὰς τύχας μὲν τὰς κακὰς ἄς νῦν ἔχω
 Ἕλληνες ἐπελάθοντο, τὰς δὲ μὴ κακὰς 165
 ἔσφριζον ὥσπερ τὰς κακὰς σφρίζουσί μου.
 ὅστις μὲν οὖν ἐς μίαν ἀποβλέπων τύχην
 πρὸς θεῶν κακοῦται, βαρὺ μὲν, οἰστέον δ' ὅμως·
 ἡμεῖς δὲ πολλαῖς συμφοραῖς ἐγκείμεθα.
 πρῶτον μὲν οὐκ οὐσ' ἄδικος, εἰμὶ δυσκλεής· 170
 καὶ τοῦτο μείζον τῆς ἀληθείας κακόν,
 ὅστις τὰ μὴ προσόντα κέκτηται κακά.
 ἔπειτα πατρίδος θεοί μ' ἀφιδρύσαντο γῆς
 ἐς βάρβαρ' ἦθη, καὶ φίλων τητωμένη
 δούλη καθέστηκεν οὐσ' ἐλευθέρων ἀπο· 175
 τὰ βαρβάρων γὰρ δοῦλα πάντα πλὴν ἐνός·
 ἄγκυρα δ' ἥ μου τὰς τύχας ὥχει μόνη,
 πόσιν ποθ' ἥξειν καὶ μ' ἀπαλλάξειν κακῶν,
 οὗτος τέθνηκεν, οὗτος οὐκέτ' ἔστι δῆ.
 μήτηρ δ' ὄλωλε, καὶ φονεὺς αὐτῆς ἐγώ, 180
 ἀδίκως μὲν, ἀλλὰ τ' ἄδικον τοῦτ' ἔστ' ἐμόν·
 ὃ δ' ἀγλαίσμα δωμάτων ἐμοῦ τ' ἔφνυ,
 θυγάτηρ ἄνανδρος ποτὶ παρθενεύεται·
 τῷ τοῦ Διὸς δὲ λεγομένῳ Διοσκόρῳ
 οὐκ ἐστὼν. ἀλλὰ πάντ' ἔχουσα δυστυχῇ 185
 τοῖς πράγμασιν τέθνηκα, τοῖς δ' ἔργοισιν οὔ.
 τὸ δ' ἔσχατον τοῦτ', εἰ μὴ λολοίμεν ἐς πάτραν,
 κλήθροισι ἂν εἰργοίμεσθα, τὴν ὑπ' Ἰλίου
 δοκοῦντος Ἑλένην Μενέλεω μ' ἐλθεῖν μέτα.

264 τὰς τύχας LG: κληδόνας F. W. Schmidt, τὰς φάτεις Badham
 264, 5 κακὰς apogr. Paris.: καλὰς LG 277 δ' ἡ Scaliger: δῆ LG | ὥχει
 Musgrave: ὀχεί LG 279 οὗτος LG: ἀφ' οὗ Badham, εἰ τοι F. W.
 Schmidt 284 Διὸς LG: πατρὸς W. Ribbeck 289 δοκοῦντος Scaliger:
 δοκοῦντες LG, δοκοῦσιν Wecklein | μ' ἐλθεῖν LG: θανεῖν F. W. Schmidt

- Χο. ἐς τὸ φέρτερον τίθει
τὸ μέλλον, ὃ τι γενήσεται.
- Ελ. σέ γὰρ ἐκάλεσα, σέ δὲ κατόμοσα,
τὸν ὑδρόεντα δόνακι χλωρὸν
Εὐρώταν, θανόντος εἰ βάξις 350
ἔτυμος ἀνδρὸς ἄδε μοι—
- Χο. τί τὰδ' ἀσύνετα;
- Ελ. φόνιον αἰώρημα
διὰ δέρης ὀρέξομαι,
ἢ ξιφοκτόνον δίωγμα
λαιμορύτου σφαγᾶς 355
αὐτοσίδαιρον ἔσω πελάσω διὰ σαρκὸς ἄμιλλαν,
θῦμα τριζύγοις θεαῖσι
τῷ τε σύριγγ' ἂν' Ἴδαν σεβί-
ζοντι Πριαμίδα ποτ' ἀμφὶ βουστάθμους.
- Χο. ἄλλος' ἀποτροπὰ κακῶν 360
γένειτο, τὸ δὲ σὸν εὐτυχές.
- Ελ. ἰὼ Τροία τάλαινα,
δι' ἔργ' ἄνεργ' ὄλλυσαι μέλεά τ' ἔτλας·
τὰ δ' ἐμὰ δῶρα Κύπριδος ἔτεκε
πολὺν μὲν αἷμα, πολὺν δὲ δάκρυον, ἄχεά τ' ἄχεσι,
δάκρυα δάκρυσιν † ἔλαβε † πάθεα, 365
ματέρες τε παῖδας ὤλεσαν,
ἀπὸ δὲ παρθένου κόμας
ἔθεντο σύγγονοι νεκρῶν Σκαμάνδριον

348 σέ γ' ἀνεκάλεσα Badham | κατόμοσα Elmsley: κατώμοσα LG
349 χλωρὸν Stephanus: χῶρον LG 354 δίωγμα LG: διωγμὸν
Nauck, δαῖγμὸν Wecklein 355 λαιμορύτου LG: αἰμορύτου Hartung
356 ἄμιλλαν Musgrave: ἄμιλλα LG 358 σύριγγ' ἂν' Ἴδαν Matthiae:
σύραγγ' αἰδοῖαι LG: σήραγγας Ἴδαλας Badham: συρίγγων αἰδοῖαν Hermann |
σεβίζοντι Musgrave: σεβίζον LG: ἐνίζοντι Badham 363 Κύπριδος
L. Dindorf: Κύπρις LG 365 ἔλαβε EG: πάθεσι Paley

ἀμφὶ Φρύγιον οἶδμα.
 βοὰν βοὰν δ' Ἑλλὰς
 370 κελάδῃσε κἀνοτότυξεν,
 ἐπὶ δὲ κρατὶ χέρας ἔθηκεν,
 ὄνυχι δ' ἀπαλόχροα γένυν
 ἔδευσε φοινίαισι πλαγαῖς.
 ὦ μάκαρ Ἀρκαδίᾳ ποτὲ παρθένε Καλλιστοῖ, Διὸς
 ἃ λεχέων ἐπέβας τετραβάμοσι γυίοις, 376
 ὥς πολλὸν ματρός ἐμᾶς ἔλαχες πλέον,
 ἃ μορφᾷ θηρῶν λαχνογυίων
 ὀμματι λάβρφ σχῆμα λεαίνης
 ἐξαλλάξας ἄχθεα λύπης· 380
 ἄν τέ ποτ' Ἀρτεμις ἐξεχορεύσατο
 χρυσοκέρατ' ἔλαφον Μέροπος Τιτανίδα κούραν
 καλλοσύνας ἔνεκεν· τὸ δ' ἐμὸν δέμας
 ὤλεσεν ὤλεσε πέργαμα Δαρδανίας
 ὀλομένους τ' Ἀχαιοὺς. 385

ΜΕ. ὦ τὰς τεθρίππους Οἰνομάῳ Πῖσαν κατά
 Πέλοψ ἀμίλλας ἐξαμιλληθείς ποτε,
 εἴθ' ὄφελος τόθ' ἡνίκ' ἔρανον ἐς θεοὺς
 † πεισθεῖς † ἐποίεις ἐν θεοῖς λιπεῖν βίον,
 πρὶν τὸν ἐμὸν Ἀτρεά πατέρα γεννῆσαί ποτε, 390
 ὃς ἐξέφυσεν Ἀερόπης λέκτρων ἄπο
 Ἀγαμέμνον' ἐμέ τε Μενέλεων, κλεινὸν ζυγόν·
 πλείστον γὰρ οἶμαι, καὶ τόδ' οὐ κόμπῳ λέγω,
 στρατεύμα κώπῃ διορίσαι Τροίαν ἔπι,

374 φοινίαισι Hermann: φοινίαισι LG 377 ὥς LG: fort. καὶ | μα-
 τρός ἐμᾶς LG: μοῖρας τᾶσδ' Dingelstad 378 fort. ἃ μορφάθης τῶν | λαχ-
 νογυίων Reiske: λάχνα γυίων LG 380 ἄχθεα Hermann: ἀχθεα LG
 381 ἐξεκορεύσατο Verrall 389 πεισθεῖς LG: fort. δαισθεῖς (Paley) | ἐν
 θεοῖς LG: εὐθέως Hermann

τύραννος οὐδὲν πρὸς βίαν στρατηλατῶν, 395
 ἐκούσι δ' ἄρξας Ἑλλάδος νεανίαις.
 καὶ τοὺς μὲν οὐκέτ' ὄντας ἀριθμῆσαι πάρα,
 τοὺς δ' ἐκ θαλάσσης ἀσμένους πεφηνότας,
 νεκρῶν φέροντας ὀνόματ' εἰς οἴκους πάλιν.
 ἐγὼ δ' ἐπ' οἶδμα πόντιον γλαυκῆς ἀλὸς 400
 τλήμων ἀλῶμαι χρόνον ὅσον περ Ἰλίου
 πύργους ἔπερσα, κὰς πάτραν χρήζων μολεῖν
 οὐκ ἀξιόμαι τοῦδε πρὸς θεῶν τυχεῖν.
 Λιβύης δ' ἐρήμους ἀξένους τ' ἐπιδρομὰς
 πέπλευκα πάσας· χῶταν ἐγγὺς ὦ πάτρας, 405
 πάλιν μ' ἀπωθεῖ πνεῦμα, κοῦποτ' οὐριον
 ἐσῆλθε λαΐφος ὥστε μ' ἐς πάτραν μολεῖν.
 καὶ νῦν τάλας ναυαγὸς ἀπολέσας φίλους
 ἐξέπεσον ἐς γῆν τήνδε· ναῦς δὲ πρὸς πέτρας
 πολλοὺς ἀριθμοὺς ἄγνυται ναυαγίων. 410
 τρόπις δ' ἐλείφθη ποικίλων ἁρμοσμάτων,
 ἐφ' ἧς ἐσώθην μόλις ἀνελπίστῃ τύχῃ
 Ἑλένη τε, Τροίας ἦν ἀποσπάσας ἔχω.
 ὄνομα δὲ χώρας ἧτις ἦδε καὶ λεῶ
 οὐκ οἶδ'· ὄχλον γὰρ ἐσπεσεῖν ἡσχυρόμην 415
 ὥσθ' ἱστορῆσαι, τῆς ἐμῆς δυσχλαινίας
 κρύπτων ὑπ' αἰδοῦς τὰς τύχας· ὅταν δ' ἀνῆρ
 πράξῃ κακῶς ὑψηλός, εἰς ἀηδῖαν
 πίπτει κακίῳ τοῦ πάλαι δυσδαίμονος.
 χρεῖα δὲ τείρει μ'· οὔτε γὰρ σίτος πάρα 420

404 δ' Hermann: τ' LG | ἐπιστροφὰς Herwerden 411 ἐλείφθη
 Stephanus: ἐλήφθη LG 412 ἧς cod. Laur. 31, 1: οἷς LG 414 λεῶ
 Nauck: λεῶς LG 416 τῆς ἐμῆς Nauck: τὰς ἐμὰς LG 417 τὰς
 τύχας LG: τῆς τύχης Arnim 418 ἀηδῖαν Portus: ἀηθῖαν LG
 420 σίτος Musgrave: σῖτα LG

οὐτ' ἀμφὶ χρώτ' ἐσθῆτες· αὐτὰ δ' εἰκάσαι
 πάρεστι ναὸς ἔκβολ' οἷς ἀμπίσχομαι.
 πέπλους δὲ τοὺς πρὶν λαμπρά τ' ἀμφιβλήματα
 χλιδάς τε πόντος ἤρπασ'· ἐν δ' ἄντρου μυχοῖς
 κρύψας γυναῖκα τὴν κακῶν πάντων ἐμοὶ 425
 ἄρξασαν ἦκω τοὺς τε περιλελειμμένους
 φίλων φυλάσσειν τᾶμ' ἀναγκάσας λέχη.
 μόνος δὲ νοστώ, τοῖς ἐκεῖ ζητῶν φίλοις
 τὰ πρόσφορ' ἦν πως ἐξερευνήσας λάβω.
 ἰδὼν δὲ δῶμα περιφερὲς θρυγκοῖς τόδε 430
 πύλας τε σεμνὰς ἀνδρὸς ὀλβίου τινός,
 προσῆλθον· ἐλπὶς δ' ἔκ γε πλουσίων δόμων
 λαβεῖν τι ναύταις· ἐκ δὲ μὴ 'χόντων βίον
 οὐδ' εἰ θέλοιεν ὠφελεῖν ἔχοιμεν ἄν.
 ὦή· τίς ἂν πυλωρὸς ἐκ δόμων μόλοι, 435
 ὅστις διαγγεῖλειε τᾶμ' ἔσω κακά;

ΓΡ. τίς πρὸς πύλαισιν; οὐκ ἀπαλλάξῃ δόμων
 καὶ μὴ πρὸς αὐλείοισιν ἐστηκὼς πύλαις
 ὄχλον παρέξεις δεσπόταις; ἢ κατθανῇ
 Ἑλλήν πεφυκῶς, οἷσιν οὐκ ἐπιστροφαί. 440

ΜΕ. ὦ γραῖα, ταῦτα πάντ' ἔπη καλῶς λέγεις.
 ἔξεστι· πείσομαι γάρ· ἀλλ' ἄνες χόλον.

ΓΡ. ἄπελθ'· ἐμοὶ γὰρ τοῦτο πρόσκειται, ξένε,
 μηδένα πελάζειν τοισίδ' Ἑλλήνων δόμοις.

ΜΕ. ᾶ· μὴ πρόσσειε χεῖρα μηδ' ὄθει βίᾳ. 445

ΓΡ. πείθῃ γὰρ οὐδὲν ὦν λέγω· σὺ δ' αἴτιος.

422 ἔκβολ' οἷς Reiske: ἐκβόλοις LG 426 τε Hermann: γε LG

432 γε Reiske: τε LG 433 ἐκ...ἐχόντων LG: οἱ...ἐχόντες Wecklein

434 ἔχοιμεν Paley: ἔχοιεν LG 441 πάντ' Stephanus: ταῦτ' LG

442 χόλον Heimsoeth: λόγον LG: χόλου W. G. Clark: μόνον Hermann:

μόχλον Badham 445 πρόσσειε Matthiae: προσεῖλει LG: πρόσειλλε
 Badham

- ΜΕ. ἄγγελον εἴσω δεσπότησι τοῖσι σοῖς.
 ΓΡ. πικροὺς ἄρ' οἶμαί μ' ἀγγελεῖν τοὺς σοὺς λόγους.
 ΜΕ. ναυαγὸς ἦκω ξένος, ἀσύλητον γένος.
 ΓΡ. οἶκον πρὸς ἄλλον νύν τιν' ἀντὶ τοῦδ' ἴθι. 450
 ΜΕ. οὐκ, ἀλλ' ἔσω πάρειμι· καὶ σύ μοι πιθοῦ.
 ΓΡ. ὀχληρὸς ἴσθ' ὦν· καὶ τάχ' ὠσθήσῃ βία.
 ΜΕ. αἰαί· τὰ κλεινὰ ποῦ 'στί μοι στρατεύματα;
 ΓΡ. οὐκοῦν ἐκεῖ που σεμνὸς ἦσθ', οὐκ ἐνθάδε.
 ΜΕ. ὦ δαῖμον, ὡς ἀνάξι' ἡτιμώμεθα. 455
 ΓΡ. τί βλέφαρα τέγγεις δάκρυσι; πρὸς τί δ' οἰκτρὸς εἶ;
 ΜΕ. πρὸς τὰς πάροιθεν συμφορὰς εὐδαίμονας.
 ΓΡ. οὐκουν ἀπελθὼν δάκρυα σοῖς δώσεις φίλοις;
 ΜΕ. τίς δ' ἦδε χώρα; τοῦ δὲ βασιλῆιαι δόμοι;
 ΓΡ. Πρωτεὺς τὰδ' οἰκεῖ δώματ', Αἴγυπτος δὲ γῆ. 460
 ΜΕ. Αἴγυπτος; ὦ δύστηνος, οἱ πέπλευκ' ἄρα.
 ΓΡ. τί δὴ τὸ Νείλου μεμπτόν ἐστί σοι γάνος;
 ΜΕ. οὐ τοῦτ' ἐμέμφθην· τὰς ἐμὰς στένω τύχας.
 ΓΡ. πολλοὶ κακῶς πράσσουσιν, οὐ σὺ δὴ μόνος.
 ΜΕ. ἔστ' οὖν ἐν οἴκοις ὄντιν' ὀνομάζεις ἀναξ; 465
 ΓΡ. τόδ' ἐστὶν αὐτοῦ μνῆμα, παῖς δ' ἄρχει χθονός.
 ΜΕ. ποῦ δῆτ' ἂν εἴη; πότερον ἐκτὸς ἢ 'ν δόμοις;
 ΓΡ. οὐκ ἔνδον· Ἕλλησιν δὲ πολεμιώτατος.
 ΜΕ. τίν' αἰτίαν σχῶν ἥς ἐπηυρόμην ἐγώ;
 ΓΡ. Ἑλένη κατ' οἴκους ἐστὶ τοῦσδ' ἢ τοῦ Διός. 470
 ΜΕ. πῶς φῆς; τίν' εἶπας μῦθον; αὐθὶς μοι φράσον.
 ΓΡ. ἡ Τυνδαρίς παῖς, ἥ κατὰ Σπάρτην ποτ' ἦν.
 ΜΕ. πόθεν μολοῦσα; τίνα τὸ πρᾶγμα' ἔχει λόγον;

448 πικροὺς Hirschig : πικρῶς LG | ἄρ' Hermann : ἂν LG | μ' Hartung : γ' LG | πικροὺς ἂν φῆμιν Wecklein 456 τί δ' Matthiae : τίς LG
 461 πέπλευκ' LG : πέπλωκ' Keil 462 γάνος LG : γένος Aldus
 466 μνῆμα LG : σῆμα Aristoph.

- ΓΡ. Λακεδαίμονος γῆς δεῦρο νοστήσας' ἄπο.
 ΜΕ. πότε; οὐ τί που λελήσμεθ' ἐξ ἄντρων λέχος; 475
 ΓΡ. πρὶν τοὺς Ἀχαιοὺς, ὦ ξέν', ἐς Τροίαν μολεῖν.
 ἀλλ' ἔρπ' ἀπ' οἴκων· ἔστι γὰρ τις ἐν δόμοις
 τύχη, τύραννος ἢ ταράσσεται δόμος.
 καιρὸν γὰρ οὐδέν' ἦλθες· ἦν δὲ δεσπότης
 λάβη σε, θάνατος ξενία σοι γενήσεται. 480
 εὖνους γὰρ εἰμ' Ἑλλησιν, οὐχ ὅσον πικροὺς
 λόγους ἔδωκα δεσπότην φοβουμένην.
 ΜΕ. τί φῶ; τί λέξω; συμφορὰς γὰρ ἀθλίας
 ἐκ τῶν πάροιθεν τὰς παρεστώσας κλύω,
 εἰ τὴν μὲν αἰρεθεῖσαν ἐκ Τροίας ἄγων 485
 ἦκω δάμαρτα καὶ κατ' ἄντρα σφύζεται,
 ὄνομα δὲ ταῦτόν τῆς ἐμῆς ἔχουσά τις
 δάμαρτος ἄλλη τοισίδ' ἐνναίει δόμοις.
 πολλοὶ γάρ, ὥς εἷξασιν, ἐν πολλῇ χθονὶ 497
 ὀνόματα ταῦτ' ἔχουσι καὶ πόλις πόλει 498
 γυνὴ γυναικί τ'· οὐδὲν οὖν θανμαστέον. 499
 Διὸς δ' ἔλεξε παῖδά νιν πεφυκέναι.
 ἀλλ' ἢ τις ἔστι Ζηνὸς ὄνομα' ἔχων ἀνὴρ 490
 Νείλου παρ' ὄχθας; εἰς γὰρ ὃ γε κατ' οὐρανόν.
 Σπάρτη δὲ ποῦ γῆς ἔστι πλὴν ἵνα ῥοαί
 τοῦ καλλιδόνακός εἰσιν Εὐρώτα μόνον;
 ἀπλοῦν δὲ Τυνδάρειον ὄνομα κλήζεται.
 Λακεδαίμονος δὲ γαῖα τίς ξυνώνυμος 495
 Τροίας τ'; ἐγὼ μὲν οὐκ ἔχω τί χρή λέγειν.
 οὐδ' αὖ τὸ δεινὸν προσπόλου φευξόμεθα· 500

474 γῆς g, τοῖς LG, τῆς l 475 λέχος Heath: λέχους LG
 477 ἐν δόμοις LG: ἐμποδῶν Wecklein 486 σφύζομαι Badham
 497—499 transposed by ed. 498 ταῦτ' Matthiae: ταῦτ' LG 492 ἵνα
 Matthiae: ἡ' al LG 494 διπλοῦν...κλήζεται; Nauck

- ἀνὴρ γὰρ οὐδεὶς ὧδε βάρβαρος φρένας,
 ὅς ὄνομ' ἀκούσας τοῦ μόν οὐ δώσει βοράν.
 κλεινὸν τὸ Τροίας πῦρ ἐγὼ θ' ὅς ἤψά νιν,
 Μενέλαος οὐκ ἄγνωστος ἐν πάσῃ χθονί.
 δόμων ἄνακτα προσμενῶ· δισσὰς δέ μοι 505
 ἔχει φυλάξεις· ἦν μὲν ὠμόφρων τις ἦ,
 κρύψων ἐμαυτὸν εἰμι πρὸς νανάγια·
 ἦν δ' ἐνδιδῶ τι μαλθακόν, τὰ πρόσφορα
 τῆς νῦν παρούσης συμφορᾶς αἰτήσομαι.
 κακῶν δέ γ' ἡμῖν ἔσχατον τοῖς ἀθλίοις, 510
 ἄλλους τυράννους αὐτὸν ὄντα βασιλέα
 βίον προσαιτεῖν· ἀλλ' ἀναγκαίως ἔχει.
 λόγος γάρ ἐστιν οὐκ ἐμός, σοφῶν δ' ἔπος,
 δεινῆς ἀνάγκης οὐδὲν ἰσχύειν πλέον.
- Χο. ἤκουσα τὰς θεσπιφδοῦ κόρας, 515
 ἃ χρῆζουσ' ἐφάνη 'ν τυράννοις
 δόμοις, ὡς Μενέλαος οὔπω
 μελαμφαῆς οἴχεται
 δι' ἔρεβος χθονὶ κρυφθεῖς,
 ἀλλ' ἔτι κατ' οἶδμ' ἄλιον 520
 τρυχόμενος οὔπω λιμένων
 ψαύσειεν πατρίας γᾶς,
 ἀλατεῖα βιότου
 ταλαίφρων, ἀφίλος φίλων,
 παντοδαπᾶς ἐπὶ γᾶς 525
 πόδα χριμπτόμενος εἰναλίῳ
 κώπα Τρωάδος ἐκ γᾶς.

504 del. Cobet 505 sq. δισσὰς...ἔχει Musgrave: ἔχει...δισσὰς LG
 507 κρύψων Badham: κρύψας LG 510 δέ γ' Lenting: δέ θ' LG
 516 ἐφάνη 'ν Badham: ἐφάνην I, ἐφάνη LG 526 εἰναλίῳ Hermann:
 ἐναλίῳ LG

- ΕΛ. ἦδ' αὖ τάφου τοῦδ' εἰς ἔδρας ἐγὼ πάλιν
 στείχω, μαθοῦσα Θεονόης φίλους λόγους,
 ἢ πάντ' ἀληθῶς οἶδε· φησὶ δ' ἐν φάει 530
 πόσιν τὸν ἄμὸν ζῶντα φέγγος εἰσορᾶν,
 πορθμοὺς δ' ἀλᾶσθαι μυρίους πεπλωκότα
 ἐκέισε κάκεισ' οὐδ' ἀγύμναστον πλάνοις
 ἦξειν, ὅταν δὴ πημάτων λάβῃ τέλος.
 ἐν δ' οὐκ ἔλεξεν, εἰ μολῶν σωθήσεται. 535
 ἐγὼ δ' ἀπέστην τοῦτ' ἐρωτῆσαι σαφῶς,
 ἦσθεις' ἐπεὶ νῦν εἰπέ μοι σεσωμένον.
 ἐγγὺς δέ νῦν που τῆσδ' ἔφασκ' εἶναι χθονός,
 ναυαγὸν ἐκπεσόντα σὺν παύροις φίλοις.
 ὦμοι, πόθ' ἦξεις; ὥς ποθεινὸς ἂν μόλοις. 540
 ἔα, τίς οὗτος; οὐ τί που κρυπτεύομαι
 Πρωτέως ἀσέπτου παιδὸς ἐκ βουλευμάτων;
 οὐχ ὥς δρομαία πῶλος ἢ βάκχῃ θεοῦ
 τάφῳ ξυνάψω κῶλον; ἄγριος δέ τις
 μορφὴν ὅδ' ἐστίν, ὅς με θηρᾶται λαβεῖν. 545
- ΜΕ. σὲ τὴν ὄρεγμα δεινὸν ἡμιλλημένην
 τύμβου 'πὶ κρηπιδ' ἐμπύρους τ' ὀρθοστάτας,
 μεῖνον· τί φεύγεις; ὥς δέμας δείξασα σὸν
 ἔκπληξιν ἡμῖν ἀφασίαν τε προστίθης.
- ΕΛ. ἀδικούμεθ', ὦ γυναῖκες· εἰργόμεσθα γὰρ 550
 τάφου πρὸς ἀνδρὸς τοῦδε, καὶ μ' ἐλὼν θέλει
 δοῦναι τυράννοις ὧν ἐφεύγομεν γάμους.
- ΜΕ. οὐ κλῶπές ἐσμεν, οὐδ' ὑπηρέται κακῶν.
- ΕΛ. καὶ μὴν στολὴν γ' ἄμορφον ἀμφὶ σῶμ' ἔχεις.

530 ἐμφανῶς Jacobs 533 κάκεισ' Canter: ἐκέισε L 540 ὦμοι
 Dobree: ὥς μοι LG: ὅς μοι Seidler 549 προστίθης Matthiae: προσ-
 τιθεῖς LG 553 οὐδ' Dindorf: οὐχ LG

- ΜΕ. στήσον, φόβον μεθεῖσα, λαιψηρὸν πόδα. 555
 ΕΛ. ἴστημ', ἐπεὶ γε τοῦδ' ἐφάπτομαι τάφου.
 ΜΕ. τίς εἶ; τίν' ὄψιν σήν, γύναι, προσδέρομαι;
 ΕΛ. σὺ δ' εἰ τίς; αὐτὸς γὰρ σέ καμ' ἔχει λόγος.
 ΜΕ. οὐπώποτ' εἶδον προσφερέστερον δέμας.
 ΕΛ. ὦ θεοί· θεὸς γὰρ καὶ τὸ γιγνώσκειν φίλους. 560
 ΜΕ. Ἑλληνὶς εἰ τις ἢ πιχωρία γυνή;
 ΕΛ. Ἑλληνίς· ἀλλὰ καὶ τὸ σὸν θέλω μαθεῖν.
 ΜΕ. Ἑλένη σ' ὁμοίαν δὴ μάλιστ' εἶδον, γύναι.
 ΕΛ. ἐγὼ δὲ Μενελάω γέ σ' οὐδ' ἔχω τί φῶ.
 ΜΕ. ἔγνωσ γὰρ ὀρθῶς ἄνδρα δυστυχέστατον. 565
 ΕΛ. ὦ χρόνιος ἐλθὼν σῆς δάμαρτος ἐς χέρας.
 ΜΕ. ποίας δάμαρτος; μὴ θίγῃς ἐμῶν πέπλων.
 ΕΛ. ἦν σοι δίδωσι Τυνδάρεως ἐμὸς πατήρ.
 ΜΕ. ὦ φωσφόρ' Ἑκάτη, πέμπε φάσματ' εὐμενῇ.
 ΕΛ. οὐ νυκτίφαντον πρόπολον Ἑνοδίας μ' ὀράς. 570
 ΜΕ. οὐ μὴν γυναικῶν γ' εἰς δυοῖν ἔφυν πόσις.
 ΕΛ. ποίων δὲ λέκτρων δεσπότης ἄλλων ἔφυσ;
 ΜΕ. ἦν ἄντρα κεύθει κακὰ Φρυγῶν κομίζομαι.
 ΕΛ. οὐκ ἔστιν ἄλλη σὴ τις αὐτ' ἐμοῦ γυνή.
 ΜΕ. οὐ πον φρονῶ μὲν εὖ, τὸ δ' ὄμμα μου νοσεῖ; 575
 ΕΛ. οὐ γάρ με λεύσσω σὴν δάμαρθ' ὀρᾶν δοκεῖς;
 ΜΕ. τὸ σῶμ' ὅμοιον, τὸ δὲ σαφές μ' ἀποστερεῖς.
 ΕΛ. σκέψαι· τίς, οὐ δεῖ γ', ἐστὶ σοῦ σοφώτερος;
 ΜΕ. ἔοικας· οὗτοι τοῦτό γ' ἐξαρνήσομαι.
 ΕΛ. τίς οὖν διδάξει σ' ἄλλος ἢ τὰ σ' ὄμματα; 580
 ΜΕ. ἐκεῖ νοσοῦμεν, ὅτι δάμαρτ' ἄλλην ἔχω.

555 φόβον Valckenaer: φόβου LG 556 τάφου Elmsley: τόπου LG

561 om. LG: restored by Markland from Ar. *Thesm.* 907 570 πρό-

πολον Canter: πρόπολον LG 577 ἀποστερεῖς Lightfoot: ἀποστερεῖ LG

578 τίς, οὐ δεῖ γ' ed.: τί σου δεῖ τίς LG 580 τὰ σ' ε, τὰ σὰ γ' LG

- ΕΛ. οὐκ ἦλθον ἐς γῆν Τρωάδ', ἀλλ' εἶδωλον ἦν.
 ΜΕ. καὶ τίς βλέποντα σώματ' ἐξεργάζεται;
 ΕΛ. αἰθήρ, ὅθεν σὺ θεοπόνητ' ἔχεις λέχη.
 ΜΕ. τίνος πλάσαντος θεῶν; ἀελλπτα γὰρ λέγεις. 585
 ΕΛ. Ἥρας διάλλαγμ', ὡς Πάρις με μὴ λάβοι.
 ΜΕ. πῶς οὖν ἄμ' ἐνθάδ' ἦσθά τ' ἐν Τροίᾳ θ' ἄμα;
 ΕΛ. τοῦνομα γένοιτ' ἂν πολλαχοῦ, τὸ σῶμα δ' οὐ.
 ΜΕ. μέθες με, λύπης ἄλῃς ἔχων ἐλήλυθα.
 ΕΛ. λείψεις γὰρ ἡμᾶς, τὰ δὲ κέν' ἐξάξεις λέχη; 590
 ΜΕ. καὶ χαῖρέ γ', Ἑλένη προσφερῆς ὀθούνεκ' εἰ.
 ΕΛ. ἀπωλόμην· λαβοῦσά σ' οὐχ ἔξω πόσιν.
 ΜΕ. τοῦκεῖ με μέγεθος τῶν πόνων πείθει, σὺ δ' οὐ.
 ΕΛ. οἱ 'γὼ· τίς ἡμῶν ἐγένετ' ἀθλιωτέρα;
 οἱ φίλτατοι λείπουσιν οὐδ' ἀφίξομαι 595
 Ἑλληνας οὐδὲ πατρίδα τὴν ἐμὴν ποτε.
 ΑΓΓ. Μενέλαε, μαστεύων σε κιγχάνω μόλις
 πᾶσαν πλανηθεὶς τήνδε βάρβαρον χθόνα,
 πεμφθεὶς ἐταίρων τῶν λελειμμένων ὕπο.
 ΜΕ. τί δ' ἔστιν; οὐ που βαρβάρων συλᾶσθ' ὕπο; 600
 ΑΓΓ. θαῦμ' ἔστ', ἔλασσον τοῦνομ' ἢ τὸ πρᾶγμ' ἔχον.
 ΜΕ. λέγ', ὡς φέρεις τι τῇδε τῇ σπουδῇ νέον.
 ΑΓΓ. λέγω πόνους σε μυρίους τλῆναι μάτην.
 ΜΕ. παλαιὰ θρηνεῖς πῆματ'· ἀγγέλλεις δὲ τί;
 ΑΓΓ. βέβηκεν ἄλοχος σὴ πρὸς αἰθέρος πτυχὰς 605
 ἀρθεῖσ' ἄφαντος· οὐρανῷ δὲ κρύπτεται
 λιπούσα σεμνὸν ἄντρον οὐ σφ' ἐσφύζομεν,

586 Ἥρας Scaliger: ἦρα LG 587 ἄμ' anon.: ἂν LG | ἦσθά τ'
 Barnes: ἦσθ LG: ἦσθας Nauck 589 λύπης Elmsley: λύπας LG
 595 λείπουσιν LG: λείπουσι μ' Musgrave 601 θαῦμ' ἔστ' Scaliger:
 θαυμά 'στ L: θαυμάστ' G | ἔχον g, ἔχων LG 607 ἐρημον Cobet,
 ἐρεμνὸν Schneidewin

- τοσύνδε λέξασ'· ὦ ταλαίπωροι Φρύγες
 πάντες τ' Ἀχαιοί, δι' ἔμ' ἐπὶ Σκαμανδρίοις
 ἀκταῖσιν Ἦρας μηχαναῖς ἐθνήσκετε, 610
 δοκοῦντες Ἑλένην οὐκ ἔχοντ' ἔχειν Πάριν.
 ἐγὼ δ' ἐπειδὴ χρόνον ἔμειν' ὅσον με χρῆν,
 τὸ μόρσιμον σώσασα, πατέρ' ἐς οὐρανὸν
 ἄπειμι· φήμας δ' ἡ τάλαινα Τυνδαρίς
 ἄλλως κακὰς ἤκουσεν οὐδὲν αἰτία. 615
 ὦ χαῖρε, Λήδας θύγατερ, ἐνθάδ' ἦσθ' ἄρα;
 ἐγὼ δέ σ' ἄστρων ὡς βεβηκυῖαν μυχοὺς
 ἤγγελλον εἰδὼς οὐδὲν ὡς ὑπόπτερον
 δέμας φοροίης. οὐκ ἔω σε κερτομεῖν
 ἡμᾶς τόδ' αὖθις, ὡς ἄδην ἐν Ἰλίῳ 620
 πόνους παρῆχες σῶ πόσει καὶ συμμάχοις.
 ΜΕ. τοῦτ' ἔστ' ἐκείνο· ξυμβεβᾶσιν οἱ λόγοι
 οἱ τῆσδ' ἀληθεῖς. ὦ ποθεινὸς ἡμέρα,
 ὡς εἰς ἐμάς <σ'> ἔδωκεν ὠλένας λαβεῖν.
 ΕΛ. ὦ φίλτατ' ἀνδρῶν Μενέλεως, ὁ μὲν χρόνος 625
 παλαιός, ἡ δὲ τέρψις ἀρτίως πάρα.
 ἔλαβον ἀσμένα πόσιν ἐμόν, φίλλαι,
 περί τ' ἐπέτασα χέρα
 φίλιον ἐν μακρᾷ φλογὶ φαεσφόρῳ.
 ΜΕ. καὶ γὰρ σέ· πολλοὺς δ' ἐν μέσφ' λόγους ἔχων 630
 οὐκ οἶδ' ὁποῖον πρῶτον ἄρξωμαι τὰ νῦν.
 ΕΛ. γέγηθα, κρατὶ δ' ὀρθίους ἐθείρας
 ἀνεπτέρωκα καὶ δάκρυ σταλάσσω,
 περὶ δὲ γυῖα χέρας ἔβαλον, ἀδονὰν

609 τάλαρές τ' Hermann 612 μ' ἐχρῆν LG 620 μάτην Milton
 621 σῶ Milton: ῶ LG 624 ὡς LG: ἦ σ' Canter | <σ'> ed. 628 περί
 τ' ἐπέτασα Hermann: περιπετάσασα LG 631 ἄρξωμαι Hermann: ἄρξο-
 μαι LG 634 χέρας Elmsley: χείρας LG | ἀδονὰν Dindorf: ἡδονὰν LG

- ὥς λάβω, ὦ πόσις. 635
- ΜΕ. ὦ φιλτάτη πρόσονψις, οὐκ ἐμέμφθην·
 ἔχω τὰ τῆς Διός < τε > λέκτρα Λήδας θ',
 ἂν ὑπὸ λαμπάδων κόροι λεύκιπποι
 ξυνομαίμονες ὤλβισαν ὤλβισαν 640
 τὸ πρόσθεν, ἐκ δόμων δὲ νοσφίσας σ' ἐμοῦ
 πρὸς ἄλλαν ἐλαύνει θεὸς συμφορὰν τᾶσδε κρείσσω.
- ΕΛ. τὸ κακὸν δ' ἀγαθὸν σέ τε κάμει συνάγαγεν, πόσις,
 χρόνιον, ἀλλ' ὅμως ὀναίμαν τύχας. 645
- ΜΕ. ὄναιο δῆτα. ταῦτά δὴ ξυνεύχομαι·
 δυοῖν γὰρ ὄντοι οὐχ ὃ μὲν τλήμων, ὃ δ' οὔ.
- ΕΛ. φίλαι φίλαι, τὰ πάρος οὐκέτι
 στένομεν οὐδ' ἀλγῶ.
 πόσιν ἐμὸν < ἐμὸν > ἔχομεν ἔχομεν ὃν ἔμενον 650
 ἔμενον ἐκ Τροίας πολυετὴ μολεῖν.
- ΜΕ. ἔχεις < μ' > ἐγὼ τέ σ' ἡλίους δὲ μυρίους
 μόγις διελθὼν ἡσθόμην τὰ τῆς θεοῦ.
 ἐμὰ δὲ δάκρυα χαρμονῇ πλέον ἔχει
 χάριτος ἢ λύπας. 655
- ΕΛ. τί φῶ; τίς ἂν τάδ' ἥλπισεν βροτῶν ποτε;
 ἀδόκητον ἔχω σε πρὸς στέρνοις.
- ΜΕ. καγὼ σέ τὴν δοκοῦσαν Ἰδαίαν πόλιν
 μολεῖν Ἰλίου τε μελέους πύργους.
 πρὸς θεῶν, δόμων πῶς τῶν ἐμῶν ἀπεστάλης; 660
- ΕΛ. ἐ ἕ· πικρὰς ἐς ἀρχὰς βαίνεις,

637 τῆς Schaefer: τοῦ LG | τε add. Reisig 641 δὲ νοσφίσας
 Elmsley, σ' ἐμοῦ Portus: δ' ἐνόσφισαν θεοὶ σ' ὀμοῦ LG 642 ἄλλαν
 Elmsley: ἄλλαν δ' LG 644 συνάγαγεν πόσι Hermann: συνάγαγε
 πόσιν LG 650 ἐμὸν add. Seidler. Nauck brackets ἐμὸν to-
 gether with ἔμενον ἐκ in 651 652 μ' add. Jacobs 654 χαρμονῇ
 Hermann: χαρμονὰ LG: χαρμονὰν l, χαρμονᾶν Elmsley 661 so L in
 marg., πικρὰν...ἀρχὰν LG

καὶ δυστέκμαρτον. εὖ δέ πως ἀναστρέφει
ἐκείσε κάκεισ' ἀναφέρων· ὃ μὲν πονεῖ,
ὃ δ' οὐ πονήσας αὖθις ὀλλυται κακῶς,
βέβαιον οὐδὲν τῆς αἰὲ τύχης ἔχων. 715

σὺ γὰρ πόσις τε σὸς πόνων μετέσχετε,
σὺ μὲν λόγοισιν, ὃ δὲ δορὸς προθυμία.
σπεύδων δ' ὅτ' ἔσπευδ' οὐδὲν εἶχε· νῦν δ' ἔχει
αὐτόματα πράξας τὰγάθ' εὐτυχέστατα.
οὐκ ἄρα γέροντα πατέρα καὶ Διοσκόρω 720
ῥσχυνας οὐδ' ἔδρασας οἷα κλήζεται.

νῦν ἀνανεοῦμαι τὸν σὸν ὑμέναιον πάλιν
καὶ λαμπάδων μεμνήμεθ' ὥς τετραόροις
ἵπποις τροχάζων παρέφερον· σὺ δ' ἐν δίφροις
ξὺν τῷδε νύμφῃ δῶμ' ἔλειπες ὀλβιον. 725

κακὸς γὰρ ὅστις μὴ σέβει τὰ δεσποτῶν
καὶ ξυγγέγηθε καὶ συνωδίνει κακοῖς.

ἐγὼ μὲν εἶην, κεῖ πέφυχ' ὅμως λάτρης,
ἐν τοῖσι γενναίοισιν ἠριθμημένος
δοῦλοισι, τοῦνομ' οὐκ ἔχων ἐλεύθερον, 730
τὸν νοῦν δέ· κρεῖσσον γὰρ τόδ' ἢ δυοῖν κακοῖν
ἔν' ὄντα χρῆσθαι, τὰς φρένας τ' ἔχειν κακὰς
ἄλλων τ' ἀκούειν δοῦλον ὄντα τῶν πέλας.

ΜΕ. ἀλλ' ὦ γεραιέ, πολλὰ μὲν παρ' ἀσπίδα
μοχθήματ' ἐξέπλησας ἐκπονῶν ἐμοί, 735
καὶ νῦν μετασχὼν τῆς ἐμῆς εὐπραξίας
ἄγγελον ἐλθὼν τοῖς λελειμμένοις φίλοις
τάδ' ὥς ἔχουθ' ἠύρηκας οἱ τ' ἐσμέν τύχης,

712 πως LG: πάντ' Schenkl 718 ὅτ' LG: ὅς' Burges 728 καὶ
Musgrave: καὶ LG: εἰ Stob. flor. 62, 2 734 ἀλλ' g, ἀγ' LG
735 ἐκπονῶν ἐμοί Barnes: ἐκ πόνων ἐμῶν LG 738 ἔχουθ' Stephanus:
ἔχων LG | οὐ Tyrwhitt

- μένειν τ' ἐπ' ἀκταῖς τοὺς τ' ἐμούς· καταδοκεῖν
 ἀγῶνας οἱ μένουσί μ', ὥς ἐλπίζομεν, 740
 κεί τήνδε πῶς δυνάμεθ' ἐκκλέψαι χθονὸς
 φρουρεῖν, ὅπως ἂν εἰς ἐν ἐλθόντες τύχης
 ἐκ βαρβάρων σωθῶμεν, ἣν δυνώμεθα.
- ΑΓΓ. ἔσται τάδ', ὦναξ. ἀλλὰ τοι τὰ μάντεων
 ἐσείδον ὥς φαῦλ' ἐστὶ καὶ ψευδῶν πλέα. 745
 οὐδ' ἦν ἄρ' ὑγιὲς οὐδὲν ἐμπύρου φλογὸς
 οὐδὲ πτερωτῶν φθέγματ'. εὐήθες δέ τοι
 τὸ καὶ δοκεῖν ὄρνιθας ὠφελεῖν βροτούς.
 Κάλχας γὰρ οὐκ εἶπ' οὐδ' ἐσήμηνε στρατῶ
 νεφέλης ὑπερθνήκοντας εἰσορώων φίλους 750
 οὐδ' Ἑλενος, ἀλλὰ πόλις ἀνηρπάσθη μάτην.
 εἵποις ἄν, οὐνεχ' ὁ θεὸς οὐκ ἐβούλετο·
 τί δήτα μαντευόμεθα; τοῖς θεοῖσι χρὴ
 θύοντας αἰτεῖν ἀγαθὰ, μαντείας δ' ἔαν·
 βίου γὰρ ἄλλως δέλεαρ ἠϋρέθη τόδε, 755
 κούδεις ἐπλούτησ' ἐμπύροισιν ἀργὸς ὦν·
 γνώμη δ' ἀρίστη μάντις ἢ τ' εὐβουλία.
- ΧΘ. ἐς ταὐτὸ καὶ μοι δόξα μάντεων πέρι
 χωρεῖ γέροντι· τοὺς θεοὺς ἔχων τις ἂν
 φίλους ἀρίστην μαντικὴν ἔχοι δόμοις. 760
- ΕΔ. εἶεν· τὰ μὲν δὴ δεῦρ' αἰεὶ καλῶς ἔχει.
 ὅπως δ' ἐσώθης, ὦ τάλας, Τροίας ἄπο,
 κέρδος μὲν οὐδὲν εἰδέναι, πόθος δέ τις
 τὰ τῶν φίλων φίλοισιν αἰσθέσθαι κακά.
- ΜΕ. ἦ πόλλ' ἀνῆρου μ' ἐνὶ λόγῳ μιᾷ θ' ὁδῶ. 765

740 μένουσι μ' ὥς Musgrave : μένουσιν οὗς L : μέλλουσιν οὗς G
 741 καὶ L. Dindorf : καὶ LG | ἐκκλέψαι g : ἐκπλέξαι LG 746 οὐδ' LG :
 οὐκ Kirchhoff, οὐτ' Nauck 747 οὐδὲ Kirchhoff : οὐτε LG 751 οὐθ'
 Ἑλενος Porson : οὐδὲν γε LG 765 ἐνὶ λόγῳ Pierson : ἐν ὁλίγῳ LG

- τί σοι λέγοιμ' ἂν τὰς ἐν Αἰγαίῳ φθοράς
τὰ Ναυπλίου τ' Εὐβοϊκὰ πυρπολήματα
Κρήτην τε Διβύης θ' ἄς ἐπεστράφην πόλεις,
σκοπιάς τε Περσέως; εἰ γὰρ ἐμπλήσαιμι σε
μύθων, λέγων τ' ἂν σοι κάκ' ἀλγοῖν ἔτι, 770
πάσχων τ' ἔκαμνον· δις δὲ λυπηθεῖμεν ἂν.
- ΕΔ. κάλλιον εἶπας ἢ σ' ἀνηρόμην ἐγώ.
ἐν δ' εἶπέ πάντα παραλιπών, πόσον χρόνον
πόντου 'πὶ νώτοις ἄλιον ἐφθείρου πλάνον;
- ΜΕ. ἐνιαυσίους πρὸς τοῖσιν ἐν Τροίᾳ δέκα 775
ἔτεσι διήλθον ἐπτὰ περιδρομὰς ἐτών.
- ΕΔ. φεῦ φεῦ· μακρόν γ' ἔλεξας, ὦ τάλας, χρόνον.
σωθεῖς δ' ἐκείθεν ἐνθάδ' ἦλθες ἐς σφαγὰς.
- ΜΕ. πῶς φής; τί λέξεις; ὥς μ' ἀπώλεσας, γύναι.
- ΕΔ. [φεῦγ' ὥς τάχιστα τῆσδ' ἀπαλλαχθεὶς χθονός.]
θανῇ πρὸς ἀνδρὸς οὐ τὰδ' ἐστὶ δώματα. 781
- ΜΕ. τί χρήμα δράσας ἄξιον τῆς συμφορᾶς;
- ΕΔ. ἦκεις ἄελπτος ἐμποδὼν τ' ἐμοῖς γάμοις.
- ΜΕ. ἦ γὰρ γαμεῖν τις τᾶμ' ἐβουλήθη λέχῃ;
- ΕΔ. ὕβριν θ' ὕβρίζειν εἰς ἔμ' ἦν ἔτλην ἐγώ. 785
- ΜΕ. ἰδίᾳ σθένων τις ἢ τυραννέων χθονός;
- ΕΔ. δς γῆς ἀνάσσει τῆσδε Πρωτέως γόνος.
- ΜΕ. τόδ' ἐστ' ἐκεῖν' αἰνυγμ' ὃ προσπόλου κλύω.
- ΕΔ. ποίοις ἐπιστὰς βαρβάρους πυλῶμασιν;
- ΜΕ. τοῖσδ', ἔνθεν ὥσπερ πτωχὸς ἐξηλαυνόμην. 790
- ΕΔ. οὐ πον προσήτεις βίοτον; ὦ τάλαιν' ἐγώ.

768 Κρήτης Kirchhoff | Διβύης Reiske: Αιβύην LG 769 ei ed.:
οὐ LG 772 καὶ πλείον' εἶπας Nauck 775 sq. ἐνιαυσίους Faehse:
ἐνιαύσιον LG, ἐνιαυσίων Mekler with κύκλων for ἐτών 780 del.
Valckenaer 783 τ' om. Badham 788 αἰνυγμ' Canter: αἰαγμ'
LG 790 τοῖσδ' Scaliger: τοῖς LG

- ΜΕ. τοῦργον μὲν ἦν τοῦτ', ὄνομα δ' οὐκ εἶχεν τόδε.
 ΕΛ. πάντ' οἶσθ' ἄρ', ὥς εἰσικας, ἀμφ' ἐμῶν γάμων.
 ΜΕ. οἶδ'· εἰ δὲ λέκτρα διέφυγες τάδ' οὐκ ἔχω.
 ΕΛ. ἄθικτον εὐνήν ἴσθι σοι σεσωμένην. 795
 ΜΕ. τίς τοῦδε πειθῶ; φίλα γάρ, εἰ σαφῇ λέγεις.
 ΕΛ. ὀρᾶς τάφου τοῦδ' ἀθλίους ἔδρας ἐμάς;
 ΜΕ. ὀρῶ, τάλαινα, στιβάδας, ὧν τί σοι μέτα;
 ΕΛ. ἐνταῦθα λέκτρων ἱκετεύομεν φυγᾶς.
 ΜΕ. βωμοῦ σπανίζουσ' ἢ νόμοισι βαρβάροις; 800
 ΕΛ. ἐρρύνεθ' ἡμᾶς τοῦτ' ἴσον ναοῖς θεῶν.
 ΜΕ. οὐδ' ἄρα πρὸς οἴκους ναυστολεῖν <σ> ἔξεστί μοι;
 ΕΛ. ξίφος μένει σε μᾶλλον ἢ τοῦμὸν λέχος.
 ΜΕ. οὕτως ἂν εἶην ἀθλιώτατος βροτῶν.
 ΕΛ. μή νυν καταιδοῦ, φεύγε δ' ἐκ τῆσδε χθονός. 805
 ΜΕ. λιπὼν σε; Τροίαν ἐξέπερσα σὴν χάριν.
 ΕΛ. κρεῖσσον γὰρ ἢ σε τᾶμ' ἀποκτεῖναι λέχη.
 ΜΕ. ἀνανδρά γ' εἶπας Ἰλίου τ' οὐκ ἄξια.
 ΕΛ. οὐκ ἂν κτάνοις τύραννον, δ' σπεύδεις ἴσως.
 ΜΕ. †οὔτω† σιδήρῳ τρωτὸν οὐκ ἔχει δέμας; 810
 ΕΛ. εἶσῃ· τὸ τολμᾶν δ' ἀδύνατ' ἀνδρὸς οὐ σοφοῦ.
 ΜΕ. σιγῇ παράσχω δῆτ' ἐμὰς δῆσαι χέρας;
 ΕΛ. ἐς ἄπορον ἤκεις· δεῖ δὲ μηχανῆς τινος.
 ΜΕ. δρῶντας γὰρ ἢ μὴ δρῶντας ἥδιον θανεῖν.
 ΕΛ. μί' ἔστιν ἐλπίς, ἣ μόνῃ σωθεῖμεν ἂν. 815
 ΜΕ. ὦνητὸς ἢ τολμητὸς ἢ λόγων ὕπο;
 ΕΛ. εἰ μὴ τύραννός <σ> ἐκπύθουτ' ἀφυγμένον.

792 εἶχεν Wecklein: εἶχον LG 802 σ' add. Musgrave
 803 μένει σε Musgrave: μὲν εἰσι LG 808 ἀνανδρά γ' Cobet: ἀνανδρ'
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τὰ Ναυπλίου τ' Εὐβοϊκὰ πυρπολήματα
Κρήτην τε Λιβύης θ' ἅς ἐπεστράφην πόλεις,
σκοπιάς τε Περσέως; εἰ γὰρ ἐμπλήσαιμι σε
μύθων, λέγων τ' ἂν σοι κάκ' ἀλγοῖην ἔτι, 770
πάσχων τ' ἔκαμνον· δις δὲ λυπηθεῖμεν ἄν.
- ΕΛ. κάλλιον εἶπας ἢ σ' ἀνηρόμην ἐγώ.
ἐν δ' εἶπὲ πάντα παραλιπών, πόσον χρόνον
πόντου 'πὶ νώτοις ἄλιον ἐφθείρου πλάνου;
- ΜΕ. ἐνιαυσίους πρὸς τοῖσιν ἐν Τροίᾳ δέκα 775
ἔτεσι διήλθον ἐπτα περιδρομὰς ἐτών.
- ΕΛ. φεῦ φεῦ· μακρόν γ' ἔλεξας, ὦ τάλας, χρόνον.
σωθείς δ' ἐκείθεν ἐνθάδ' ἦλθες ἐς σφαγὰς.
- ΜΕ. πῶς φῆς; τί λέξεις; ὥς μ' ἀπώλεσας, γύναι.
- ΕΛ. [φεῦγ' ὥς τάχιστα τῇσδ' ἀπαλλαχθεὶς χθονός.]
θανῇ πρὸς ἀνδρὸς οὐ τὰδ' ἐστὶ δώματα. 781
- ΜΕ. τί χρῆμα δράσας ἄξιον τῆς συμφορᾶς;
- ΕΛ. ἦκεις ἀελπτος ἐμποδῶν τ' ἐμοῖς γάμοις.
- ΜΕ. ἦ γὰρ γαμεῖν τις τᾶμ' ἐβουλήθη λέχη;
- ΕΛ. ὕβριν θ' ὑβρίζειν εἰς ἔμ' ἦν ἔτλην ἐγώ. 785
- ΜΕ. ἰδίᾳ σθένων τις ἢ τυραννεύων χθονός;
- ΕΛ. δς γῆς ἀνάσσει τῇσδε Πρωτέως γόνος.
- ΜΕ. τόδ' ἔστ' ἐκείν' αἰνυγμ' ὃ προσπόλου κλύω.
- ΕΛ. ποίοις ἐπιστὰς βαρβάρους πυλώμασιν;
- ΜΕ. τοῖσδ', ἐνθεν ὥσπερ πτωχὸς ἐξηλαυνόμεν. 790
- ΕΛ. οὐ που προσήτεις βίοτον; ὦ τάλαιν' ἐγώ.

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 ΜΕ. οἶδ'· εἰ δὲ λέκτρα διέφυγες τὰδ' οὐκ ἔχω.
 ΕΛ. ἄθικτον εὐνὴν ἴσθι σοι σεσωμένην. 795
 ΜΕ. τίς τοῦδε πειθῶ; φίλα γάρ, εἰ σαφὴ λέγεις.
 ΕΛ. ὀρᾷς τάφου τοῦδ' ἀθλίου εἵδρας ἐμάς;
 ΜΕ. ὀρῶ, τάλαινα, στιβάδας, ὧν τί σοι μέτα;
 ΕΛ. ἐνταῦθα λέκτρων ἱκετεύομεν φυγάς.
 ΜΕ. βωμοῦ σπανίζουσ' ἢ νόμοισι βαρβάροις; 800
 ΕΛ. ἐρρήεθ' ἡμᾶς τοῦτ' ἴσον ναοῖς θεῶν.
 ΜΕ. οὐδ' ἄρα πρὸς οἴκους νανστολεῖν <σ'> ἔξεστί μοι;
 ΕΛ. ξίφος μένει σε μᾶλλον ἢ τοῦμὸν λέχος.
 ΜΕ. οὕτως ἂν εἶην ἀθλιώτατος βροτῶν.
 ΕΛ. μή νυν κατιδοῦ, φεῦγε δ' ἐκ τῆσδε χθονός. 805
 ΜΕ. λιπὼν σε; Τροίαν ἐξέπερσα σὴν χάριν.
 ΕΛ. κρεῖσσον γὰρ ἢ σε τᾶμ' ἀποκτεῖναι λέχη.
 ΜΕ. ἀνανδρά γ' εἶπας Ἰλίου τ' οὐκ ἄξια.
 ΕΛ. οὐκ ἂν κτάνοις τύραννον, δ' σπεύδεις ἴσως.
 ΜΕ. †οὔτω† σιδήρῳ τρωτὸν οὐκ ἔχει δέμας; 810
 ΕΛ. εἶση· τὸ τολμᾶν δ' ἀδύνατ' ἀνδρὸς οὐ σοφοῦ.
 ΜΕ. σιγῇ παράσχω δῆτ' ἐμὰς δῆσαι χέρας;
 ΕΛ. ἐς ἄπορον ἤκεις· δεῖ δὲ μηχανῆς τινος.
 ΜΕ. δρῶντας γὰρ ἢ μὴ δρῶντας ἥδιον θανεῖν.
 ΕΛ. μί' ἔστιν ἐλπίς, ἢ μόνῃ σωθεῖμεν ἄν. 815
 ΜΕ. ὠνητὸς ἢ τολμητὸς ἢ λόγων ὕπο;
 ΕΛ. εἰ μὴ τύραννός <σ'> ἐκπύθουτ' ἀφιγμένον.

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 817 σ' add. Schaefer

- ΜΕ. ἐρεῖ δὲ τίς μ'; οὐ γνώσεται γ' ὅς εἰμ' ἐγώ.
 ΕΛ. ἔστ' ἔνδον αὐτῷ ξύμμαχος θεοῖς ἴση.
 ΜΕ. φήμη τις οἴκων ἐν μυχοῖς ἰδρυμένη; 820
 ΕΛ. οὐκ, ἀλλ' ἀδελφή· Θεονόην καλοῦσί νιν.
 ΜΕ. χρηστήριον μὲν τοῦνομ'· ὃ τι δὲ δρᾷ φράσον.
 ΕΛ. πάντ' οἶδ', ἐρεῖ τε συγγόνῳ παρόντα σε.
 ΜΕ. θνήσκειμεν ἄν· λαθεῖν γὰρ οὐχ οἶόν τέ μοι.
 ΕΛ. εἴ πως ἂν ἀναπείσαιμεν ἱκετεύοντέ νιν— 825
 ΜΕ. τί χοῖμα δρᾶσαι; τίς ὑπάγεις μ' ἐς ἐλπίδα;
 ΕΛ. παρόντα γαῖα μὴ φράσαι σε συγγόνῳ.
 ΜΕ. πείσαντε δ' ἐκ γῆς διορίσασιν ἂν πόδα;
 ΕΛ. κοινῇ γ' ἐκείνῃ ραδίως, λάθρα δ' ἂν οὐ.
 ΜΕ. σὸν ἔργον, ὡς γυναικὶ πρόσφορον γυνή. 830
 ΕΛ. ὡς οὐκ ἄχρωστα γόνατ' ἐμῶν ἔξει χερῶν.
 ΜΕ. φέρ', ἣν δὲ δὴ νῶν μὴ ἀποδέξεται λόγους;
 ΕΛ. θανῇ· γαμοῦμαι δ' ἢ τάλαιν' ἐγὼ βίᾳ.
 ΜΕ. προδότις ἂν εἴης· τὴν βίαν σκῆψας' ἔχεις.
 ΕΛ. ἀλλ' ἄγνον ὄρκον σὸν κᾶρα κατώμοσα— 835
 ΜΕ. τί φῆς; θανεῖσθαι κοῦποτ' ἀλλάξειν λέχη;
 ΕΛ. ταῦτ' ὧ ξίφει γε· κείσομαι δὲ σοῦ πέλας.
 ΜΕ. ἐπὶ τοῖσδε τοίνυν δεξιᾷς ἐμῆς θίγῃ.
 ΕΛ. ψαύω, θανόντος σοῦ τόδ' ἐκλείψειν φάος.
 ΜΕ. καὶ γὰρ στερηθεὶς σοῦ τελευτήσῃ βίον. 840
 ΕΛ. πῶς οὖν θανούμεθ' ὥστε καὶ δόξαν λαβεῖν;
 ΜΕ. τύμβου 'πὶ νώτοις σὲ κτανὼν ἐμέ κτενῶ.

818 so L, μ' οὐ γνώσεται ὅς L, μ' οὐ γνώσεται ὅς G, μ' ἢ γνώσεται γ' ὅς
 g, fort. τοῦ γνώσεται μ'...ἐγώ; 825 ἴσως ἂν Kirchhoff 829 γ'
 Reiske: τ' LG | ἂν οὐ L. Dindorf, ὁμοῦ I.G., γρ. οὐδαμοῦ superscr. I
 830 γυνή Brodaeus: γύναι LG 834 τὴν Scaliger: τὴν δὲ LG
 836 ἀλλάξεις G 838 τοῖσδε τοίνυν Canter: τοῖσδε τοῖς νῦν L, τῆσδε
 τῆς νῦν G 840 τελευτήσῃ Musgrave: τελευτήσω LG 842 νώτοις
 Herwerden: νώτῳ LG | κτενῶ Porson, κτανῶ Heath, κτανεῖ LG

- πρῶτον δ' ἀγῶνα μέγαν ἀγωνιούμεθα
 λέκτρων ὑπὲρ σῶν· ὁ δὲ θέλων ἴτω πέλας·
 τὸ Τρωικὸν γὰρ οὐ καταισχυνῶς κλέος 845
 οὐδ'· Ἑλλάδ' ἐλθὼν λήψομαι πολὺν ψόγον,
 ὅστις Θέτιν μὲν ἐστέρησ' Ἀχιλλέως,
 Τελαμωνίου δ' Αἴαντος εἰσείδον σφαγὰς,
 τὸν Νηλέως τ' ἄπαιδα· διὰ δὲ τὴν ἐμὴν
 οὐκ ἀξιῶσω καθθανεῖν δάμαρτ' ἐγώ; 850
 μάλιστά γ'· εἰ γάρ εἰσιν οἱ θεοὶ σοφοί,
 εὔψυχον ἄνδρα πολεμίων θανόνθ' ὕπο
 κούφῃ καταμπίσχουσιν ἐν τύμβῳ χθονί,
 κακοῖσι δ' ἔρμα στερεὸν ἐμβάλλουσι γῆς.
 ΧΟ. ὦ θεοί, γενέσθω δήποτ' εὐτυχὲς γένος 855
 τὸ Ταντάλειον καὶ μεταστήτω κακῶν.
 ΕΛ. οἱ ἡγὼ τάλαινα· τῆς τύχης γὰρ ὧδ' ἔχω·
 Μενέλαε, διαπεπράγμεθ'· ἐκβαίνει δόμων
 ἢ θεσπιφδὸς Θεονόη· κτυπεῖ δόμος
 κλήθρων λυθέντων. φεῦγ'· ἀτὰρ τί φευκτέον; 860
 ἀποῦσά γάρ σε καὶ παροῦς· ἀφιγμένον
 δεῦρ' οἶδεν· ὦ δύστηνος, ὡς ἀπωλόμην.
 Τροίης δὲ σωθεῖς καπὸ βαρβάρου χθονὸς
 ἐς βάρβαρ' ἐλθὼν φάσγαν' αὖθις ἐμπεσῇ.
 ΘΕΟΝ. ἡγοῦ σύ μοι φέρουσα λαμπτήρων σέλας, 865
 θείου δὲ σεμνόθεσμον αἰθέρος μυχόν,
 ὡς πνεῦμα καθαρὸν οὐρανοῦ δεξώμεθα·

845 κλέος Scaliger: λέχος LG

849 Νηλέως τ' ἄπαιδα Lenting:

Θησέως τε παῖδα LG

854 κακοῖσι δ' ἔρμα...ἐμβάλλουσι Nauck

(after Scaliger): κακοῖς δ' ἐφ' ἔρμα...ἐκβάλλουσι LG, ὧφ' ἔρμα Stephanus

866 σεμνόθεσμον Pflugk: σεμνοῦ θεσμὸν LG, σεμνὸν θεσμὸν Hermann |

μυχόν Hermann, μυχῶν LG, μυχοῦς Wecklein 867 δεξώμεθα Schaefer:

δεξαίμεθα LG

σὺ δ' αὖ κέλευθον εἴ τις ἔβλαψεν ποδὶ
 στεῖβων ἀνοσίφ, δὸς καθαρσίφ φλογί,
 κρούσόν τε πεύκην, ἵνα διεξέλθω, πάρος. 870
 νόμον δὲ τὸν ἐμὸν θεοῖσιν ἀποδοῦσαι πάλιν
 ἐφέστιον φλόγ' ἐς δόμους κομίζετε.
 Ἑλένη, τί τὰμά, πῶς ἔχει θεσπίσματα;
 ἦκει πόσις σοι Μενέλεως ὃδ' ἐμφανής,
 νεῶν στερηθεὶς τοῦ τε σοῦ μιμήματος. 875
 ὦ τλήμων, οἴους διαφυγῶν ἦλθες πόνους,
 οὐδ' οἶσθα νόστον οἴκαδ' εἴτ' αὐτοῦ μενεῖς.
 ἔρις γὰρ ἐν θεοῖς σύλλογός τε σοῦ πέρι
 ἔσται πάρεδρος Ζηνὶ τῷδ' ἐν ἡματι.
 Ἦρα μὲν, ἦ σοι δυσμενὴς πάροιθεν ἦν, 880
 νῦν ἐστιν εὖνους κὰς πάτραν σῶσαι θέλει
 ξὺν τῇδ', ἵν' Ἑλλὰς τοὺς Ἀλεξάνδρου γάμους,
 δώρημα Κύπριδος, ψευδονυμφεύτους μάθῃ.
 Κύπρις δὲ νόστον σὸν διαφθεῖραι θέλει,
 ὥς μὴ ἔξελεγχθῇ μηδὲ πριαμένη φανῇ 885
 τὸ κάλλος Ἑλένης οὐκ ἐπ' ὠνητοῖς γάμοις.
 τέλος δ' ἐφ' ἡμῖν, εἴθ', ἂ βούλεται Κύπρις;
 λέξασ' ἀδελφῷ σ' ἐνθάδ' ὄντα διολέσω,
 εἴτ' αὖ μεθ' Ἦρας στᾶσα σὸν σώσω βίον,
 κρύψας ὁμαίμον', ὅς με προστάσσει τάδε 890
 εἰπεῖν, ὅταν γῆν τήνδε νοστήσας τύχης.
 τίς εἴσ' ἀδελφῷ τόνδε σημανῶν ἐμῷ
 παρόνθ', ὅπως ἂν τοῦμὸν ἀσφαλῶς ἔχῃ;
 Εἰ. ὦ παρθέν', ἰκέτις ἀμφὶ σὸν πίτνω γόνυ

870 κρούσόν τε...πάρος Reiske: κρούσον δὲ...πυρός LG 875 μιμή-
 ματος Stephanus: τιμήματος LG 883 ψευδονυμφεύτου LG, -s add. L,
 -ον Hermann 885 μὴ ἔξελεγχθῇ L. Dindorf: μήτ' ἐλεγχθῇ LG
 888 οὐκ ἐπ' ed.: οὐνεκ LG 888 σ' Reiske: γ' l G, om. L

καὶ προσκαθίζω θάκον οὐκ εὐδαίμονα 895
 ὑπέρ τ' ἐμαυτῆς τοῦδ' ἦ, ὃν μόλις ποτὲ
 λαβοῦσ' ἐπ' ἀκμῆς εἰμι κατθανόντ' ἰδεῖν·
 μή μοι κατείπης σῶ κασιγνήτῳ πόσιν
 τόνδ' εἰς ἐμὰς ἦκοντα φιλτάτας χέρας·
 σῶσον δέ, λίσσομαί σε· συγγόνῳ δὲ σῶ 900
 τὴν εὐσέβειαν μὴ προδοῖς τὴν σὴν ποτε,
 χάριτας πονηρὰς καδίκους ὠνούμενη.
 μισεῖ γὰρ ὁ θεὸς τὴν βίαν, τὰ κτητὰ δὲ
 κτᾶσθαι κελεύει πάντας οὐκ ἐς ἀρπαγὰς.
 [ἐατέος δ' ὁ πλοῦτος †ἀδίκος† τις ᾧν.] 905
 κοινὸς γάρ ἐστιν οὐρανὸς πᾶσιν βροτοῖς
 καὶ γαῖ', ἐν ᾗ χρὴ δώματ' ἀναπληρουμένους
 τὰλλότρια μὴ ἔχειν μηδ' ἀφαιρεῖσθαι βίαν.
 ἡμᾶς δὲ καιρίως μέν, ἀθλίως δ' ἐμοί,
 Ἐρμῆς ἔδωκε πατρὶ σῶ σφύζειν πόσει· 910
 τῷδ' ὃς πάρεστι καπολάζυσθαι θέλει.
 πῶς οὖν θανὼν ἂν ἀπολάβοι; κείνος δὲ πῶς
 τὰ ζῶντα τοῖς θανούσιν ἀποδοίη ποτ' ἂν;
 ἦδ' αὖ τὰ τοῦ θεοῦ καὶ τὰ τοῦ πατρὸς σκόπει,
 πότερον ὁ δαίμων χῶ θανῶν τὰ τῶν πέλας 915
 βούλονται ἂν ἢ <οὐ> βούλονται ἂν ἀποδοῦναι πάλιν.
 δοκῶ μέν. οὐκ οὖν χρὴ σε συγγόνῳ πλέον
 νέμειν ματαίῳ μᾶλλον ἢ χρηστῷ πατρὶ.
 εἰ δ' οὐσα μάντις καὶ τὰ θεῖ' ἡγουμένη
 τὸ μὲν δίκαιον τοῦ πατρὸς διαφθερεῖς, 920
 τῷ δ' οὐ δικαίῳ συγγόνῳ δώσεις χάριν,

898 μοι Seidler: μου LG 899 φιλτατον Cohet 903—908 del.
 Dindorf 909 καιρίως Badham: μακαρίως LG 913 ἀποδοίη ποτ' ἂν
 Porson: ἂν ἀποδοίη ποτὲ LG 916 οὐ add. Canter 921 χάριν
 Reiske: δίκην LG

αἰσχροὺν τὰ μὲν σε θεία πάντ' ἐξειδέναι,
τά τ' ὄντα καὶ μέλλοντα, τὰ δὲ δίκαια μή.

· · · · ·
τὴν τ' ἀθλίαν ἔμ', οἷσιν ἔγκειμαι κακοῖς,
ῥύσαι, πάρεργον δοῦσα τοῦτο τῆς τύχης· 925
Ἐλένην γὰρ οὐδεὶς ὅστις οὐ στυγεῖ βροτῶν·
ἢ κληῖσθαι καθ' Ἑλλάδ' ὥς προδοῦσ' ἐμὸν
πόσιιν Φρυγῶν ᾤκησα πολυχρύσους δόμους.
ἦν δ' Ἑλλάδ' ἔλθω κάπιβῶ Σπάρτης πάλιν,
κλύοντες εἰσιδόντες ὥς τέχναις θεῶν 930
ᾤλονται, ἐγὼ δὲ προδότις οὐκ ἄρ' ἡ φίλων,
πάλιν μ' ἀνάξουσ' ἐς τὸ σῶφρον αὖθις αὖ
ἐδνώσομαί τε θυγατέρ' ἦν οὐδεὶς γαμεί,
τὴν δ' ἐνθάδ' ἐκλιποῦσ' ἀλητεῖαν πικρὰν
ὄντων ἐν οἴκοις χρημάτων ὀνήσομαι. 935
κεῖ μὲν †θανὼν ὁδ' ἐν πυρᾷ κατεσφάγη†,
πρόσω σφ' ἀπόντα δακρύοις ἂν ἡγάπων·
νῦν δ' ὄντα καὶ σωθέντ' ἀφαιρεθήσομαι;
μὴ δῆτα, παρθέν', ἀλλά σ' ἱκετεύω τόδε·
δὸς τὴν χάριν μοι τήνδε καὶ μιμοῦ τρόπους 940
πατρὸς δικαίου· παισὶ γὰρ κλέος τόδε
κάλλιστον, ὅστις ἐκ πατρὸς χρηστοῦ γεγῶς
ἐς ταῦτόν ἦλθε τοῖς τεκοῦσι τοὺς τρόπους.

Χο. οἰκτρὸν μὲν οἱ παρόντες ἐν μέσφ' λόγῳ,
οἰκτρά δὲ καὶ σύ. τοὺς δὲ Μενέλεω ποθῶ 945

923 μέλλοντα...μή W. G. Clark: μή...μή εἰδέναι LG | The lacuna after this v. was indicated by Hermann 929 πάλιν apogr. Paris.: om. LG
931 ἦν LG 932 αὖ Canter, ἂν LG 933 ἐδνώσομαί Hermann: ἐδῶσομαι LG, ἐκδῶσομαι g 935 ὀνήσομαι Aldus: ὠνήσομαι LG
936 see Comm. 941 παισὶ Stob. flor. 89, 2, παιδὶ LG 945 τοὺς Hermann: τοῦ LG

λόγους ἀκούσαι τίνας ἐρεῖ ψυχῆς πέρι.
 ΜΕ. ἐγὼ σὸν οὔτ' ἂν προσπείσειν τλαίην γόνυ
 οὔτ' ἂν δακρῦσαι βλέφαρα· τὴν Τροίαν γὰρ ἂν
 δειλοὶ γενόμενοι πλεῖστον αἰσχύνοιμεν ἄν.
 καίτοι λέγουσιν ὡς πρὸς ἀνδρὸς εὐγενοῦς 950
 ἐν ξυμφοραῖσι δάκρυ' ἀπ' ὀφθαλμῶν βαλεῖν.
 ἀλλ' οὐχὶ τοῦτο τὸ καλόν, εἰ καλὸν τόδε,
 αἰρήσομαι ἔγω πρόσθε τῆς εὐψυχίας.
 ἀλλ' εἰ μὲν ἄνδρα σοι δοκεῖ σῶσαι ξένον
 ζητοῦντά γ' ὀρθῶς ἀπολαβεῖν δάμαρτ' ἐμήν, 955
 ἀπόδος τε καὶ πρὸς σῶσον· εἰ δὲ μὴ δοκεῖ,
 ἐγὼ μὲν οὐ νῦν πρῶτον, ἀλλὰ πολλάκις
 ἄθλιος ἂν εἴην, σὺ δὲ γυνὴ κακὴ φανῇ.
 ἃ δ' ἄξι' ἡμῶν καὶ δίκαι' ἡγοῦμεθα
 καὶ σῆς μάλιστα καρδίας ἀνθάψεται, 960
 λέξω τάδ' ἀμφὶ μνήμα σου πατρὸς †πόθω†·
 ὦ γέρον, ὃς οἰκεῖς τόνδε λάινον τάφον,
 ἀπόδος, ἀπαιτῶ τὴν ἐμήν δάμαρτά σε,
 ἣν Ζεὺς ἔπεμψε δεῦρό σοι σάξιν ἐμοί.
 οἶδ' οὔνεχ' ἡμῖν οὔποτ' ἀποδώσεις θανῶν· 965
 ἀλλ' ἥδε πατέρα νέρθεν ἀνακαλούμενον
 οὐκ ἀξιῶσει τὸν πρὶν εὐκλεέστατον
 κακῶς ἀκούσαι· κυρία γὰρ ἐστί νῦν.
 ὦ νέρτερ' "Αἰδη, καὶ σὲ σύμμαχον καλῶ,
 ὃς πόλλ' ἐδέξω τῆσδ' ἔκατι σώματα 970
 πεσόντα τῶμῳ φασγάνῳ, μισθὸν δ' ἔχεις·
 ἣ νῦν ἐκείνους ἀπόδος ἐμψύχους πάλιν,

953 ἔγω Porson: τὸ LG | εὐψυχίας Tyrwhitt: εὐδαιμονίας LG
 εὐανδρίας g 961 πόθω LG: πεσών Badham, fort. μολών 965 ἀπο-
 δώσεις Stephanus: ἀπολέσεις LG, ὀφλήσεις Nauck

ἢ τήνδ' ἀνάγκασόν γε πατρὸς εὐσεβοῦς
 κρείσσω φανείσαν τὰμὰ παραδοῦναι λέχῃ.
 εἰ δ' ἐμὲ γυναῖκα τὴν ἐμὴν συλήσετε, 975
 ἃ σοι παρέλιπεν ἥδε τῶν λόγων, φράσω.
 ὄρκοις κεκλήμεθ', ὡς μάθης, ὦ παρθένε,
 πρῶτον μὲν ἔλθειν διὰ μάχης σῶ συγγόνῳ·
 κακείνουν ἢ 'μὲ δεῖ θανεῖν· ἀπλοῦς λόγος.
 ἦν δ' ἐς μὲν ἀλκὴν μὴ πόδ' ἀντιθῇ ποδί, 980
 λιμῶ δὲ θηρᾷ τύμβον ἱκετεύοντε νώ,
 κτανεῖν δέδοκται τήνδε μοι κᾶπειτ' ἐμὸν
 πρὸς ἥπαρ ὅσαι δίστομον ξίφος· τόδε
 τύμβου 'πὶ νώτοις τοῦδ', ἔν' αἵματος ῥοαὶ
 τάφου καταστάζωσι· κεισόμεσθα δὲ 985
 νεκρῶ δύ' ἐξῆς τῷδ' ἐπὶ ξεστῶ τάφῳ,
 ἀθάνατον ἄλγος σοί, ψόγος δὲ σῶ πατρί.
 οὐ γὰρ γαμεῖ τήνδ' οὔτε σύγγονος σέθεν
 οὗτ' ἄλλος οὐδεῖς· ἀλλ' ἐγὼ σφ' ἀπάξομαι,
 εἰ μὴ πρὸς οἴκους δυνάμεθ', ἀλλὰ πρὸς νεκρούς.
 τί ταῦτα; δακρύοις ἐς τὸ θῆλυ τρεπόμενος 991
 ἐλεινὸς ἦν ἂν μᾶλλον ἢ δραστήριος.
 κτείν', εἰ δοκεῖ σοι· δυσκλεῶς γὰρ οὐ κτενεῖς·
 μᾶλλον γε μέντοι τοῖς ἐμοῖς πείθου λόγοις,
 ἔν' ἧς δικαία καὶ δάμαρτ' ἐγὼ λάβω. 995
 ΧΟ. ἐν σοὶ βραβεύειν, ὦ νεᾶνι, τοὺς λόγους·
 οὕτω δὲ κρίνον, ὡς ἅπασιν ἀνδάνης.
 ΘΕΟΝ. ἐγὼ πέφυκά τ' εὐσεβεῖν καὶ βούλομαι,
 φιλῶ τ' ἐμαυτήν, καὶ κλέος τοῦμοῦ πατρὸς

973 πατρὸς εὐσεβοῦς Hartung: εὐσεβοῦς πατρὸς LG 974 τὰμὰ
 παραδοῦναι Badham: τὰμ' ἀποδοῦναι LG 980 πόδ' Brodaeus: πότ'
 LG 981 θηρᾷ Canter: θηρᾶν LG 993 δυσκλεᾶ Barnes 994 τιθοῦ
 Dindorf

οὐκ ἂν μάναιμι, οὐδὲ συγγόνῳ χάριν 1000
 δοίην ἂν ἐξ ἧς δυσκλεῆς φανήσομαι.
 ἔνεστι δ' ἱερὸν τῆς δίκης ἐμοὶ μέγα
 ἐν τῇ φύσει· καὶ τοῦτο Νηρέως πάρα
 ἔχουσα σφάζειν Μενέλεων πειράσομαι.
 Ἥρα δ', ἐπείπερ βούλεται σ' εὐεργετεῖν, 1005
 ἐς ταῦτόν οἴσω ψῆφον· ἡ Κύπρις δέ μοι
 ἴλεως μὲν εἴη, συμβέβηκε δ' οὐδαμοῦ.
 πειράσομαι δὲ παρθένος μένειν αἰεί.
 ἃ δ' ἄμφι τύμβῳ τῷδ' ὄνειδίζεις πατρός,
 ἡμῖν ὅδ' αὐτὸς μῦθος. ἀδικοίημεν ἄν, 1010
 εἰ μὴ ἀποδώσω· καὶ γὰρ ἂν κείνος βλέπων
 ἀπέδωκεν ἂν σοὶ τήνδ' ἔχειν, ταύτῃ δὲ σέ.
 καὶ γὰρ τίσις τῶνδ' ἐστὶ τοῖς τε νερτέροις
 καὶ τοῖς ἄνωθεν πᾶσιν ἀνθρώποις. ὁ νοῦς
 τῶν κατθανόντων ζῇ μὲν οὐ, γνώμην δ' ἔχει 1015
 ἀθάνατον εἰς ἀθάνατον αἰθέρ' ἐμπεσών.
 ὥς οὖν περαίνω μὴ μακράν, συγῆσομαι
 ἃ μου καθικετεύσατ', οὐδὲ μωρίᾳ
 σύμβουλος ἔσομαι τῇ κασιγνήτου ποτέ.
 εὐεργετῶ γὰρ κείνον οὐ δοκοῦσ' ὅμως, 1020
 ἐκ δυσσεβείας ὅσιον εἰ τίθημί νιν.
 αὐτοὶ μὲν οὖν τιν' ἐξοδὸν γ' εὐρίσκετε,
 ἐγὼ δ' ἀποστᾶσ' ἐκποδῶν συγῆσομαι.
 ἐκ τῶν θεῶν δ' ἄρχεσθε χίκετεύετε

- 1001 φανήσεται Badham 1004 Μενέλεων Brodaeus: μελέως LG
 1005 Ἥρα Barnes: ἥρα LG 1006 Κύπρις Canter: χάρις LG
 1007 ξυμβέβηκα Herwerden 1008 del. Badham 1009 πατρός Weck-
 lein: πατρί LG 1010 αὐτός Matthiae: αὐτός LG | ἀδικοίην νιν ἂν
 Porson 1012 τήνδ' Reiske: τήν γ' LG 1013—6 del. Dindorf
 1017 περαίνω Stephanus: παραινώ LG 1019 τῇ Dobree: τοῦ LG
 1021 ἐξ εὐσεβείας...νῦν LG, corr. Brodaeus 1022 τιν' Fix: τήν LG

συμμαρτυρήσει ναυτικῶν ἐρειπίων.

1080

ΕΛ. ἐς καιρὸν ἦλθε, τότε δ' ἄκαιρ' ἀπώλλυτο·
τὸ δ' ἄθλιον κεῖν' εὐτυχές τάχ' ἂν πέσοι.

ΜΕ. πότερα δ' ἐς οἴκους σοὶ συνεισελθεῖν με χρὴ
ἢ πρὸς τάφῳ τῷδ' ἥσυχοι καθώμεθα;

ΕΛ. αὐτοῦ μέν· ἦν γὰρ καὶ τι πλημμελές σε δρᾶ,
τάφος σ' ὅδ' ἂν ρύσαιτο φάσγανόν τε σόν. 1086

ἐγὼ δ' ἐς οἴκους βᾶσα βοστρύχους τεμῶ
πέπλων τε λευκῶν μέλανας ἀνταλλάξομαι

παρῇδ' ἃ τ' ὄνυχ' ἀφόνιον ἐμβαλῶ χερός.

μέγας γὰρ ἄγων, καὶ βλέπω δύο ῥοπάς· 1090

ἢ γὰρ θανεῖν δεῖ μ', ἢν ἁλῶ τεχνωμένη,

ἢ πατρίδα τ' ἐλθεῖν καὶ σὸν ἐκσῶσαι δέμας.

ὦ πότνι' ἢ Δίῳσις ἐν λέκτροις πίτνεις

Ἥρα, δὴ οἰκτρῶ φῶτ' ἀνάψυξον πόνων,

αἰτούμεθ' ὀρθὰς ὠλένας πρὸς οὐρανὸν 1095

ρίπτουνθ', ἵν' οἰκεῖς ἀστέρων ποικίλματα.

σύ θ' ἢ πρὶ τῷ μὲν κάλλος ἐκθήσω γάμφ,

κόρη Διώνης Κύπρι, μή μ' ἐξεργάσῃ.

ἄλλος δὲ λύμης ἦν μ' ἐλυμήνω πάρος

τοῦνομα παρὰσχούσ', οὐ τὸ σῶμ', ἐν βαρβάροις.

θανεῖν δ' ἔασόν μ', εἰ κατακτεῖναι θέλεις, 1101

ἐν γῇ πατρώᾳ. τί ποτ' ἀπληστος εἰ κακῶν,

ἔρωτας ἀπάτας δόλια τ' ἐξευρήματα

ἀσκούσα φίλτρα θ' αἵματηρὰ δωμάτων;

εἰ δ' ἦσθα μετρία, τᾶλλα γ' ἡδίστη θεῶν 1105

πέφυκας ἀνθρώποισιν· οὐκ ἄλλως λέγω.

ΧΟ. σὲ τὰν ἐναυλοῖς ὑπὸ δειδροκόμοις στρ.

1080 fort. συμμάτρης σοι

1089 χερός Jacobs: χροός LG

1096 ῥίπτουνθ' Elmsley

1098 κόρη LG

1105 εἰ δ' LG: εἴθ'

F. W. Schmidt

1107 ἐναυλοῖς Scaliger: ἐναυλοῖς LG

μουσεῖα καὶ θάκους ἐνίζουσιν ἀναβοᾶσσω,
 σὲ τὰν ἀοιδοτάταν
 ὄρνιθα μελῳδὸν ἀηδόνα δακρυόεσσαν, 1110
 ἔλθ' ὃ διὰ ξουθᾶν γενύων ἐλελιζομένα
 θρήνοις ἐμοῖς ξυνφδός,
 Ἑλένας μελέας πόνους
 τὸν Ἰλιάδων τ' ἀει-
 δούσα δακρυόεντα πότμον 1115
 Ἀχαιῶν ὑπὸ λόγχαις·
 ὅτ' ἔμολεν ἔμολε, πεδία βαρβάρῃ πλάτῃ
 ὃς ἔδραμε ρόθια, μέλα Πριαμίδαις ἄγων
 Λακεδαίμονος ἄπο λέχεα
 σέθεν, ὃ Ἑλένα, Πάρις αἰνόγαμος 1120
 πομπαῖσιν Ἀφροδίτας.
 πολλοὶ δ' Ἀχαιῶν δορὶ καὶ πετρίναις ἀντ.
 ῥιπαῖσιν ἐκπνεύσαντες Ἄιδαν μέλεον ἔχουσιν,
 τάλαιναν ὦν ἀλόχων 1124
 κείραντες ἔθειραν· ἄνυμφα μέλαθρα δὲ κεῖται·
 πολλοὺς δὲ πυρσεύσας φλογερὸν σέλας ἀμφιρύταν
 Εὐβοίαν εἰλ' Ἀχαιῶν
 μονόκωπος ἀνήρ, πέτραις
 Καφηρίσιν ἐμβαλὼν
 Αἰγαίαις τ' ἐνάλοισιν ἀκταῖς 1130
 δόλιον ἀστέρα λάμψας.

- 1111 *ελθ' ὃ* Musgrave: *ελθὲ* LG 1112 *ξυνφδός* Nauck: *ξυνεργός*
 LG 1114 *ἀειδοῦσα* Lachmann: *δείδουσα* LG 1115 *πότμον* Badham:
τόνον LG 1117 *ὅτ'* Lenting: *ὃς* LG 1120 ὃ Ἑλένα Seidler: *ὡς*
εἴτε LG 1122 *ἐν δορὶ* / 1124 *τάλαιναν ὦν* Matthiae: *τάλαιναν*
 LG, *τῶν* add. /, *ταλαντάτων* Wecklein 1125 *μέλαθρα δὲ* Dindorf:
δὲ μέλαθρα LG 1126 *πολλὰ* / | *ἀμφιρύταν* Matthiae: *ἀμφὶ ῥυτὰν*
 LG 1129 *Καφηρίσιν* Heath: *καφηρίαις* LG 1130 *ἐνάλοισιν*
 Badham: *ἐναλίοις* LG

ἀλίμενα †δ' ὄρεα μέλεα βαρβάρου στολᾶς†
 ὅτ' ἔσυντο πατρίδος ἀποπρὸ χεიმάτων πνοᾶ
 γέρας οὐ γέρας, ἀλλ' ἔριν
 Δαναῶν νεφέλαν ἐπὶ ναυσὶν ἄγων, 1135
 εἰδῶλον ἱρὸν Ἦρας.
 ὃ τι θεὸς ἦ μὴ θεὸς ἦ τὸ μέσον, στρ.
 τίς φῆσ' ἐρευνήσας βροτῶν
 μακρότατον πέρας εὐρεῖν,
 ὃς τὰ θεῶν ἐσυρᾶ 1140
 δεῦρο καὶ αὐθις ἐκείσε
 καὶ πάλιν ἀντιλόγοις
 πηδῶντ' ἀνελπίστοις τύχαις;
 σὺ Διὸς ἔφυς, ὦ Ἑλένα, θυγάτηρ·
 πτανὸς γὰρ ἐν κόλποις σε Λή- 1145
 δας ἐτέκνωσε πατήρ.
 κᾶτ' ἱαχήθης καθ' Ἑλλανίαν
 προδότις ἄπιστος ἄδικος ἄθεος· οὐδ' ἔχω
 τί τὸ σαφές, ὃ τι ποτ' ἐν βροτοῖς.
 τὸ τῶν θεῶν <δ' > ἔπος ἀλαθὲς ἡὔρον. 1150
 ἄφρονες ὅσοι τὰς ἀρετὰς πολέμῳ
 ἀντ.
 κτᾶσθε δορὸς ἀλκαίου λόγχαι-
 σιν καταπανόμενοι πό-
 νους θνατῶν ἀμαθῶς.

1132 sq. see Comm. ὄρεα Kirchhoff | Μάλεα Hermann | fort. βαρβά-
 ρους τε γὰς 1133 ὅτ' ἔσυντο Musgrave: ὅτε σὺ τὸ LG: fort. ὅδ' ἔσυντο |
 χεიმάτων Heath: χανμάτων LG 1134 γέρας οὐ γέρας Badham: τέρας
 οὐ τέρας LG 1135 νεφέλας I, Μελέλας Wilamowitz 1136 ἱρὸν
 Dindorf, ἱερὸν LG, ἔργον F. W. Schmidt 1138 τίς φῆσ' Bamberger:
 τίς φῆς LG: τίς φύσιν Hermann 1139 ἡὔρον Hermann 1141 δεῦρο Do-
 bree: δεῖνᾶ LG 1142 ἀμφιλόγοις Dobree 1147 κᾶτ' ἱαχήθης Hermann:
 καὶ ἱαχὴ σὴ LG 1148 ἀδικῶς (ἀδικος I) is also found before προδότις in LG
 1150 τῶν del. I | δ' add. Barnes 1154 ἀμαθῶς Musgrave: ἀπαθῶς LG

εἰ γὰρ ἄμλλα κρινεῖ νιν 1155

αἵματος, οὐποτ' ἔρις

λείψει κατ' ἀνθρώπων πόλεις,

ᾧ Πριαμίδαι γὰς †ἔλιπον† θαλάμους,

ἔξδν διορθῶσαι λόγοις

σὰν ἔριν, ὦ Ἑλένα. 1160

νῦν δ' οὐ μὲν Ἀίδα μέλονται κάτω,

τείχεα δέ, φλογμὸς ὥστε Διός, ἐπέσυτο φλόξ,

ἐπὶ δὲ πάθεα πάθεσι φέρεις

ἐν ἀθλίοις συμφοραῖς ἐλειναῖς.

ΘΕΟΚ. ὦ χαῖρε, πατὴρς μνήμ'· ἐπ' ἐξόδοισι γὰρ 1165

ἔθαψα, Πρωτεῦ, σ' ἔνεκ' ἐμῆς προσρήσεως·

αἰεὶ δέ σ' ἐξίων τε κάσιων δόμους

Θεοκλύμενος παῖς ὅδε προσενέπει, πάτερ.

ὕμεῖς μὲν οὖν κύνας τε καὶ θηρῶν βρόχους,

δμῶες, κομίζετ' ἐς δόμους τυραννικούς· 1170

ἐγὼ δ' ἐμαντὸν πόλλ' ἐλοιδόρησα δῆ·

οὐ γάρ τι θανάτῳ τοὺς κακοὺς κολάζομεν.

καὶ νῦν πέπυσμαι φανερόν Ἑλλήνων τινὰ

ἐς γῆν ἀφίχθαι καὶ λεληθῆναι σκοπούς,

ἤτοι κατόπτην ἢ κλοπαῖς θηρώμενον 1175

Ἑλένην· θανεῖται δ', ἣν γε δὴ ληφθῇ μόνον.

ἔα·

ἀλλ', ὡς ἔοικε, πάντα διαπεπραγμένα

ἡὔρηκα· τύμβου γὰρ κενὰς λιποῦσ' ἔδρας

ἢ Τυνδαρίς παῖς ἐκπεπόρθημενται χθονός.

αἴ, χαλᾶτε κληῖθρα· λυέθ' ἱππικὰς 1180

1155 κρινεῖ Heath: κρίνει LG

1158 ᾧ Πριαμίδαι Camper: αἱ

Πριαμίδος LG | ἔλιπον LG: fort. ἔλαχον or ἔκειχον

1162 φλογμὸς

apogr. Paris.: φλογερὸς LG

1164 ἐν ἰ, om. LG | ἐλειναῖς Nauck,

writing ἐλεινοῖς: αἰλίνους LG, γρ. ἰλίοις ἰ

1180 sq. ἱππικὰ φάτνης Cron

- φάτνας, ὀπαδοί, κάκκομίζεθ' ἄρματα,
 ὡς ἂν πόνου γ' ἕκατι μὴ λάθῃ με γῆς
 τῆσδ' ἐκκομισθεῖσ' ἄλοχος, ἣς ἐφίεμαι.
 ἐπίσχετ'· εἰσορῶ γὰρ οὖς διώκομεν
 παρόντας ἐν δόμοισι κοῦ πεφενγότας. 1185
 αὕτη, τί πέπλους μέλανας ἐξήψω χροὸς
 λευκῶν ἀμείψασ' ἕκ τε κρατὸς εὐγενοῦς
 κόμας σίδηρον ἐμβαλοῦσ' ἀπέθρισας
 χλωροῖς τε τέγγεις δάκρυσι σὴν παρηίδα
 κλαίουσα; πότερον ἐννύχοις πεπεισμένη 1190
 στένεις ὀνείροις, ἢ φάτιν τιν' οἰκοθεν
 κλύουσα λύπη σὰς διέφθαρσαι φρένας;
 ΕΛ. ὦ δέσποτ', ἤδη γὰρ τόδ' ὀνομάζω σ' ἔπος,
 ὄλωλα· φροῦδα τὰμὰ κοῦδέν εἰμ' ἔτι.
 ΘΕΟΚ. ἐν τῷ δὲ κεῖσαι συμφορᾶς; τίς ἡ τύχη; 1195
 ΕΛ. Μενέλαος, οἴμοι, πῶς φράσω; τέθνηκέ μοι.
 ΘΕΟΚ. οὐδέν τι χαίρω σοῖς λόγοις, τὰ δ' εὐτυχῶ.
 πῶς οἶσθα; μὲν σοι Θεονόη λέγει τάδε;
 ΕΛ. κείνη τε φησὶν ὃ τε παρὼν ὄτ' ὥλλυτο.
 ΘΕΟΚ. ἦκει γὰρ ὅστις καὶ τὰδ' ἀγγέλλει σαφῆ; 1200
 ΕΛ. ἦκει· μόλοι δ' ἄρ' ὡς ἐγὼ χρήζω μολεῖν.
 ΘΕΟΚ. τίς ἐστι; ποῦ 'στιν; ἵνα σαφέστερον μάθω.
 ΕΛ. ὃδ' ὃς κάθηται τῷδ' ὑποπτήξας τάφῳ.
 ΘΕΟΚ. Ἄπολλον, ὡς ἐσθῆτι δυσμόρφῳ πρέπει.
 ΕΛ. οἴμοι, δοκῶ μὲν κάμὸν ὧδ' ἔχειν πόσιν. 1205
 ΘΕΟΚ. ποδαπὸς δ' ὃδ' ἀνὴρ καὶ πόθεν κατέσχε γῆν;
 ΕΛ. Ἑλλην, Ἀχαιῶν εἰς ἐμῷ σύμπλους πόσει.
 ΘΕΟΚ. θανάτῳ δὲ ποίῳ φησὶ Μενέλεων θανεῖν;

- ΕΔ. οἰκτρόταθ' ὑγροῖσιν ἐν κλυδωνίοις ἄλός.
 ΘΕΟΚ. ποῦ βαρβάροισι πελάγεσιν ναυσθλούμενον; 1210
 ΕΔ. Λιβύης ἀλιμένοις ἐκπεσόντα πρὸς πέτραις.
 ΘΕΟΚ. καὶ πῶς ὅδ' οὐκ ὄλωλε κοινωνῶν πλάτης;
 ΕΔ. ἐσθλῶν κακίους ἐνίot' εὐτυχέστεροι.
 ΘΕΟΚ. λιπὼν δὲ ναὸς ποῦ πάρεστιν ἔκβολα;
 ΕΔ. ὅπου κακῶς ὄλοιτο, Μενέλῃος δὲ μή. 1215
 ΘΕΟΚ. ὄλωλ' ἐκείνος· ἦλθε δ' ἐν ποίῳ σκάφει;
 ΕΔ. ναῦταί σφ' ἀνείλον ἐντυχόντες, ὡς λέγει.
 ΘΕΟΚ. ποῦ δὴ τὸ πεμφθὲν ἀντὶ σοῦ Τροία κακόν;
 ΕΔ. νεφέλης λέγεις ἄγαλμ'; ἐς αἰθέρ' οἴχεται.
 ΘΕΟΚ. ὦ Πρίαμε καὶ γῇ Τρῳάς, <ὡς> ἔρρεις μάτην.
 ΕΔ. καὶ γὰρ μετέσχον Πριαμίδαις δυσπραξίας. 1221
 ΘΕΟΚ. πόσιν δ' ἄθραπτον ἔλιπεν ἢ κρύπτει χθονί;
 ΕΔ. ἄθραπτον· οἱ ἔγω τῶν ἐμῶν τλήμων κακῶν.
 ΘΕΟΚ. τῶνδ' εἵνεκ' ἔταμες βοστρύχους ξανθῆς κόμης;
 ΕΔ. φίλος γάρ ἐστιν ἄς ποτ' ἐστὶν ἔνθαδ' ὦν. 1225
 ΘΕΟΚ. ὀρθῶς μὲν ἦδε συμφορὰ δακρύεται;
 ΕΔ. ἐν εὐμαρεῖ γοῦν σὴν κασιγνήτην λαθεῖν.
 ΘΕΟΚ. οὐ δῆτα. πῶς οὖν; τόνδ' ἔτ' οἰκήσεις τάφον;
 ΕΔ. τί κερτομεῖς με, τὸν θανόντα δ' οὐκ ἐᾶς;
 ΘΕΟΚ. πιστὴ γὰρ εἶ σὺ σὼ πόσει φεύγουσά με. 1230
 ΕΔ. ἀλλ' οὐκέτ'· ἤδη δ' ἄρχε τῶν ἐμῶν γάμων.
 ΘΕΟΚ. χρόνια μὲν ἦλθεν, ἀλλ' ὅμως αἰνῶ τάδε.
 ΕΔ. οἶσθ' οὖν ὃ δρᾶσον; τῶν πάρος λαθώμεθα.
 ΘΕΟΚ. ἐπὶ τῷ; χάρις γὰρ ἀντὶ χάριτος ἐλθέτω.

1209 οἰκτρόταθ' ὑγροῖσιν ἐν Hermann: οἰκτρότατον ὑγροῖσι LG
 1217 ἀνείλοντ' Cobet 1218 δὴ Scaliger: δὲ LG 1220 ὡς add.
 Scaliger 1225 see Comm. 1227 λαθεῖν Jacobs: θανεῖν LG
 1230 εἰ σὺ Elmsley: ἐσσι LG 1232 ἦλθεν Musgrave: ἦλθες LG
 1233 λαθώμεθα Schaefer: λαθοίμεθα LG

- ΕΛ. σπονδὰς τέμωμεν καὶ διαλλάχθητί μοι. 1235
 ΘΕΟΚ. μεθίημι νείκος τὸ σόν, ἴτω δ' ὑπόπτερον.
 ΕΛ. πρὸς νῦν σε γονάτων τῶνδ', ἐπέιπερ εἰ φίλος—
 ΘΕΟΚ. τί χρῆμα θηρῶς ἱκέτις ὠρέχθης ἐμοῦ;
 ΕΛ. τὸν κατθανόντα πόσιν ἐμὸν θάψαι θέλω.
 ΘΕΟΚ. τί δ'; ἔστ' ἀπόντων τύμβος; ἢ θάψεις σκιάν;
 ΕΛ. Ἕλλησίν ἐστι νόμος, ὃς ἂν πόντῳ θάνῃ— 1241
 ΘΕΟΚ. τί δρᾶν; σοφοί τοι Πελοπίδαι τὰ τοιάδε.
 ΕΛ. κενοῖσι θάπτειν ἐν πέπλων ὑφάσμασιν.
 ΘΕΟΚ. κτέριζ'. ἀνίστη τύμβον οὐ χρήξεις χθονός.
 ΕΛ. οὐχ ὧδε ναύτας ὀλομένους τυμβεύομεν. 1245
 ΘΕΟΚ. πῶς δαί; λέλειμμαί τῶν ἐν Ἕλλησιν νόμων.
 ΕΛ. ἐς πόντον ὅσα χρή νέκυσιν ἐξορμίζομεν.
 ΘΕΟΚ. τί σοι παράσχῳ δῆτα τῷ τεθνηκότι;
 ΕΛ. ὃδ' οἶδ'. ἐγὼ δ' ἄπειρος, εὐτυχοῦσα πρίν.
 ΘΕΟΚ. ὦ ξένε, λόγων μὲν κληδόν' ἤνεγκας φίλην. 1250
 ΜΕ. οὐκουν ἐμαυτῷ γ' οὐδὲ τῷ τεθνηκότι.
 ΘΕΟΚ. πῶς τοὺς θανόντας θάπτει' ἐν πόντῳ νεκρούς;
 ΜΕ. ὡς ἂν παρούσης οὐσίας ἕκαστος ᾗ.
 ΘΕΟΚ. πλούτου λέγ' εἶνεχ' ὃ τι θέλεις ταύτης χάριν.
 ΜΕ. προσφάζεται μὲν αἷμα πρῶτα νερτέροις. 1255
 ΘΕΟΚ. τίνας; σύ μοι σήμαινε, πείσομαι δ' ἐγώ.
 ΜΕ. αὐτὸς σὺ γίγνωσκ'. ἀρκέσει γὰρ ἂν διδῶς.
 ΘΕΟΚ. ἐν βαρβάροις μὲν ἵππον ἢ ταῦρον νόμος.
 ΜΕ. διδούς γε μὲν δὴ δυσγενὲς μηδὲν δίδου.
 ΘΕΟΚ. οὐ τῶνδ' ἐν ἀγέλαις ὀλβίαις σπανίζομεν. 1260
 ΜΕ. καὶ στρωτὰ φέρεται λέκτρα σώματος κενά.
 ΘΕΟΚ. ἔσται· τί δ' ἄλλο προσφέρειν νομίζεται;

- ΜΕ. χαλκήλαθ' ὄπλα· καὶ γὰρ ἦν φίλος δορί.
 ΘΕΟΚ. ἄξια τάδ' ἔσται Πελοπιδῶν ἂ δώσομεν.
 ΜΕ. καὶ τᾶλλ' ὅσα χθὼν καλὰ φέρει βλαστήματα.
 ΘΕΟΚ. πῶς οὖν; ἐς οἶδμα τίνι τρόπῳ καθίετε; 1266
 ΜΕ. ναῦν δεῖ παρεῖναι κἀρετμῶν ἐπιστάτας.
 ΘΕΟΚ. πόσον δ' ἀπείργειν μῆκος ἐκ γαίας δόρυ;
 ΜΕ. ὥστ' ἐξορᾶσθαι ρόθια χερσόθεν μῶλις.
 ΘΕΟΚ. τί δὴ; τόδ' Ἑλλὰς νόμιμον ἐκ τίνος σέβει; 1270
 ΜΕ. ὥς μὴ πάλιν γῇ θύματ' ἐκβάλῃ κλύδων.
 ΘΕΟΚ. Φοίνισσα κώπη ταχύπορος γενήσεται.
 ΜΕ. καλῶς ἂν εἴη Μενέλεφ' τε πρὸς χάριν.
 ΘΕΟΚ. οὐκ οὖν σὺ χωρὶς τῆσδε δρῶν ἀρκεῖς τάδε;
 ΜΕ. μητρὸς τόδ' ἔργον ἢ γυναικὸς ἢ τέκνων. 1275
 ΘΕΟΚ. ταύτης ὁ μόχθος, ὥς λέγεις, θάπτειν πόσιν;
 ΜΕ. ἐν εὐσεβεῖ γοῦν νόμιμα μὴ κλέπτειν νεκρῶν.
 ΘΕΟΚ. ἴτω· πρὸς ἡμῶν ἄλοχον εὐσεβῆ τρέφειν.
 ἐλθὼν δ' ἐς οἴκους, ἐξελὼν κόσμον νεκρῶ
 καὶ σ' οὐ κεναῖσι χερσὶ γῆς ἀποστελῶ, 1280
 δράσαντα τῇδε πρὸς χάριν· φήμας δέ μοι
 ἐσθλὰς ἐνεγκὼν γ' ἀντὶ τῆς ἀχλαινίας
 ἐσθῆτα λήψῃ σῖτά θ', ὥστε σ' ἐς πάτραν
 ἐλθεῖν, ἐπεὶ νῦν γ' ἀθλίως ἔχονθ' ὀρώ.
 σὺ δ', ὦ τάλαινα, μὴ 'πὶ τοῖς ἀνηνύτοις 1285
 τρύχου τοσοῦτον· Μενέλεως δ' ἔχει πότμον,
 κοῦκ ἂν δύναιτο ζῆν ὁ κατθανὼν πόσις.

1267 ναῦν Canter: νῦν LG 1268 ἀπείργειν Matthiae: ἀπείργει
 LG, ἀπείργεις Wecklein 1271 θύματ' Hermann: λύματ' LG
 1273 τε Reiske: γε LG 1279 ἐξελὼν ed.: ἐξελῶ LG, ἐξελοῦ Badham
 1282 γ' del. Hermann 1286 τρύχου τοσοῦτον ed.: τρύχουσα σαυτήν
 LG, τρύχου σεαυτήν Scaliger

- ΜΕ. σὸν ἔργον, ὦ νεᾶνι· τὸν παρόντα μὲν
 στέργειν πόσιν χρῆ, τὸν δὲ μηκέτ' ὄντ' ἔαν·
 ἄριστα γάρ σοι ταῦτα πρὸς τὸ τυγχάνον. 1290
 ἦν δ' Ἑλλάδ' ἔλθω καὶ τύχῳ σωτηρίας,
 παύσω ψόγου σε τοῦ πρίν, ἣν γυνὴ γένη 1293
 οἶαν γενέσθαι χρῆ σε σῶ ξυνευνέτη. 1292
- ΕΔ. ἔσται τάδ'· οὐδὲ μέμψεται πόσις ποτὲ
 ἡμῖν· σὺ δ' αὐτὸς ἐγγὺς ὦν εἶση τάδε. 1295
 ἀλλ', ὦ τάλας, εἴσελθε καὶ λουτρῶν τύχῃ
 ἐσθιτά τ' ἐξάλλαξον. οὐκ ἐς ἀμβολὰς
 εὐεργετήσω σ'· εὐμενέστερον γὰρ ἂν
 τῷ φιλτάτῳ μοι Μενέλεω τὰ πρόσφορα
 δρώης ἄν, ἡμῶν τυγχάνων οἶων σε χρῆ. 1300
- ΧΟ. ὀρέα ποτὲ δρομάδι κῶλῳ στρ.
 μάτηρ θεῶν ἐσύθη
 ἂν' ὑλᾶντα νάπη
 ποτάμιόν τε χεῦμ' ὑδάτων
 βαρύβρομόν τε κύμ' ἄλιον 1305
 πόθῳ τᾶς ἀποιχομένης
 ἀρρήτου κούρας·
 κρόταλα δὲ βρόμα διαπρύσιον
 ἰέντα κέλαδον ἀνεβόα,
 θηρῶντό τε ζυγίους 1310
 ζεύξασαι θεαὶ σατίνας
 τὰν ἀρπασθεῖσαν κυκλίων
 χορῶν ἔξω παρθενίων

1292 sq. transposed by Canter

1300 χρῆ Matthiae: χρῆν LG

1301 ὀρέα LG: Ὀρέα Nauck

1310 θηρῶντό τε Wecklein: θηρῶν

ὄτε LG

1311 ζεύξασαι θεαὶ Badham: ζεύξασα θεὰ LG | σατίνας

Musgrave: σατίαν LG

μέτα κοῦραι ἀελλόποδες,
 ἃ μὲν τόξοις Ἄρτεμις, ἃ δ'
 ἔγχει Γοργῶπις πάνοπλος·
 αὐγάζων δ' ἐξ οὐρανίων

1315

ἄλλαν μοῖραν ἔκραινε.
 δρομαίων δ' ὅτε πολυπλανήτων
 μάτηρ ἐπαύσατ' ἄλῃν
 ματεύουσα πόνοις

ἀντ.

1320

θυγατρὸς ἄρπαγὰς δολίους,
 χιονοθρέμμονάς γ' ἐπέρας·
 Ἰδαίῃν Νυμφᾶν σκοπιάς·
 ῥίπτει δ' ἐν πένθει

1325

πέτρινα κατὰ δρία πολυνιφέα·
 βροτοῖσι δ' ἄχλοα πεδία γᾶς
 οὐ καρπίζουσ' ἀρότοις
 λαῶν φθείρει γενεάν·

ποίμναις δ' οὐχ ἴει θαλερὰς
 βοσκὰς εὐφύλλων ἐλίκων·

1330

πόλεων δ' ἀπέλειπε βίος,
 οὐδ' ἦσαν θεῶν θυσίαι,
 βωμοῖς τ' ἀφλεκτοὶ πέλανοι·
 πηγὰς τ' ἀμπαύει δροσερὰς
 λευκῶν ἐκβάλλειν ὑδάτων

1335

1314 μέτα κοῦραι Heath and Pflugk: μετὰ κουρᾶν δ' LG 1316 Γορ-
 γῶπις Heath: γοργῶ LG 1317 the lacuna was pointed out by
 L. Dindorf 1319 δρόμων Nauck 1320 ἐπαύσατ' ἄλῃν F. W. Schmidt
 (writing δλῶν): ἔπαυσε πόνων LG 1321 πόνους ed.: πόνους LG,
 ματεύουσ' ἀπόρους vulg. after Matthiae 1323 γ' LG: δ' ἰς, τ' Elmsley
 1329 λαῶν Barnes: λαῶν δὲ LG | γενεάν Seidler: γένναν LG 1330 ποίμ-
 ναις Canter: ποίμνας LG 1332 ἐπέλειπε Badham

πένθει παιδὸς ἀλάστω.
 ἐπεὶ δ' ἔπαυσ' εἰλαπίνας στρ.
 θεοὺς βροτείῳ τε γένει,
 Ζεὺς μειλίσσων στυγίους
 ματρὸς ὄργας ἐνέπει· 1340
 βᾶτε, σεμναὶ Χάριτες,
 ἴτε, τᾷ περὶ παρθένῳ
 Διοὶ θυμωσαμένα
 λύπαν ἐξαλλάξατ' ἀλᾶν,
 Μοῦσαι θ' ὕμνοισι χορῶν. 1345
 χαλκοῦ δ' αὐδὰν χθονίαν
 τύπανά τ' ἔλαβε βυρσοτενῇ
 καλλίστα τότε πρῶτα μακάρων
 Κύπρις· γέλασέν τε θεὰ
 δέξατό τ' ἐς χέρας 1350
 βαρύβρομον αὐλὸν
 τερφθεῖσ' ἀλαλαγμῷ.
 ὦν οὐ θέμις <σ'> οὐδ' ὁσία ἀντ.
 †ἐπύρωσας† ἐν θαλάμοις,
 μῆνιν δ' εἶχες μεγάλας 1355
 ματρός, ὦ παῖ, θυσίας
 οὐ σεβίζουσα θεᾶς.
 μέγα τοι δύνатаι νεβρῶν
 παμποίκιοι στολίδες

1337 ἀλάστω L. Dindorf: ἀλάστω LG 1340 ἐνέπει Heath:
 ἐνέπει LG 1342 τᾷ Musgrave: τὰν LG 1344 ἀλᾶν Bothe:
 ἀλαλῆ LG 1345 χορῶν Matthiae: χορὸν LG 1347 τύπανα Heath:
 τύπανα LG | τ' ἔλαβε Hermann: τε λάβετε LG | βυρσοτενῇ Canter:
 πυρσογενῇ LG 1348 πρῶτον Wecklein 1353 σ' add. Bothe | οὐδ'
 Hermann: οὐθ' LG 1354 fort. ἐγείνω γὰς: see Comm. 1355 εἶχες
 Musgrave, ἔσχε Seidler, ἔχεις LG 1357 θεᾶς Heath: θεοῖς LG
 1358 δύνатаι Musgrave: δύνανται LG

κισσοῦ τε στεφθεῖσα χλόα 1360

νάρθηκας εἰς ἱερούς,

ρόμβων θ' εἰλισσομένα

κύκλιος ἔνοσις αἰθερία,

βαϊκχένουσά τ' ἔθειρα Βρομίη

καὶ παννυχίδες θεᾶς. 1365

†εὐ δέ νιν ἄμασιν

ὑπέρβαλε σελάνα.

μορφᾷ μόνον ἡῤ̃χεις.†

ΕΛ. τὰ μὲν κατ' οἴκους εὐτυχοῦμεν, ὦ φίλαι·

ἢ γὰρ συνεκκλέπτουσα Πρωτέως κόρη 1370

πόσιν παρόντα τὸν ἐμὸν ἱστορουμένη

οὐκ εἶπ' ἀδελφῷ· κατθανόντα δ' ἐν χθονὶ

οὐ φησιν αὐγὰς εἰσορᾶν ἐμὴν χάριν.

κάλλιστα δ' εἰ τάδ' ἥρπασεν τεύχη πόσις·

ἂ γὰρ καθήσειν ὄπλ' ἔμελλεν εἰς ἄλλα, 1375

ταῦτ' ἐμβαλὼν πόρπακι γενναίαν χέρα

αὐτὸς κομίζει δόρυ τε δεξιᾷ λαβών,

ὥς τῷ θανόντι χάριτα δὴ συνεκπονῶν.

προύργου δ' ἐς ἄλκην σῶμ' ὄπλοις ἡσκήσατο,

ὥς βαρβάρων τροπαῖα μυρίων χερὶ 1380

στήσων, ὅταν κωπήρες ἐσβῶμεν σκάφος,

πέπλους ἀμείψας ἀντὶ ναυφθόρου στολῆς,

ἀγὼ νιν ἐξήσκησα καὶ λουτροῖς χροά

1360 κισσοῦ Musgrave: κισσῷ LG 1362 ρόμβων Musgrave:
 ρόμβω LG | εἰλισσομένα Musgrave: ἐλίσσομένα LG 1363 κύκλιος
 Scaliger: κυκλῖος LG 1366—8 corrupt: see Comm. 1374 δῆτ'
 ἀνῆρπασεν ἐν τύχῃ LG, τεύχῃ Barnes, δὴ τὰδ' Fix, δ' αὖ τὰδ' Hartung,
 δ' εἰ τὰδ' ed. 1376 πόρπακι Victori: δρπακι L, δρπακι G
 1381 στήσων anon.: θήσων LG 1382 ἀμείψας Hermann, δ' ἀμείψας
 LG, δ' ἀμείψας' with ἐγὼ in 1383 Pierson

ἔδωκα, χρόνια νίπτρα ποταμίας δρόσου.
 ἀλλ' ἐκπερᾶ γὰρ δωμάτων ὁ τοὺς ἐμούς 1385
 γάμους ἐτοίμους ἐν χεροῖν ἔχειν δοκῶν,
 σιγητέον μοι· καὶ σὲ προσποιούμεθα
 εὐνουν κρατεῖν τε στόματος, ἣν δυνώμεθα
 σωθέντες αὐτοὶ καὶ σὲ συνσῶσαί ποτε.

ΘΕΟΚ. χωρεῖτ' ἐφεξῆς, ὥς ἔταξεν ὁ ξένος, 1390
 δμῶες, φέροντες ἐνάλια κτερίσματα.
 Ἑλένη, σὺ δ', ἦν σοι μὴ κακῶς δόξω λέγειν,
 πείθου, μὲν' αὐτοῦ· ταῦτά γὰρ παροῦσά τε
 πράξεις τὸν ἄνδρα τὸν σὸν ἦν τε μὴ παρῆς.
 δέδοικα γὰρ σε μὴ τις ἐμπεσὼν πόθος 1395
 πείσῃ μεθεῖναι σῶμ' ἐς οἶδμα πόντιον
 τοῦ πρόσθεν ἀνδρὸς χάρισιν ἐκπεπληγμένην·
 ἄγαν γὰρ αὐτὸν οὐ παρόνθ' ὅμως στένεις.

ΕΛ. ὦ καινὸς ἡμῖν πόσις, ἀναγκαίως ἔχει 1400
 τὰ πρῶτα λέκτρα νυμφικὰς θ' ὀμιλίας
 τιμᾶν· ἐγὼ δὲ διὰ τὸ μὲν στέργειν πόσιν
 καὶ ξυνθάνοιμ' ἄν· ἀλλὰ τίς κείνῳ χάρις
 ξὺν κατθανόντι κατθανεῖν; ἔα δ' ἐμὲ
 αὐτὴν μολοῦσαν ἐντάφια δοῦναι νεκρῷ.
 θεοὶ δὲ σοὶ τε δοῖεν οἷ' ἐγὼ θέλω, 1405
 καὶ τῷ ξένῳ τῷδ', ὅτι συνεκπονεῖ τάδε.
 ἔξεις δέ μ' οἶαν χρή σ' ἔχειν ἐν δώμασι
 γυναῖκ', ἐπειδὴ Μενέλεων εὐεργετεῖς
 καὶ μ'· ἔρχεται γὰρ δὴ τιν' ἐς τύχην τάδε·
 ὅστις δὲ δώσει ναῦν ἐν ἣ τάδ' ἄξομεν, 1410
 πρόσταξον, ὥς ἂν τὴν χάριν πλήρη λάβω.

1387 προσπίττω μένειν Rauchenstein

1393 πιθοῦ Dindorf

1396 καθεῖναι Naber

1398 παροῦσ' Vitelli

1399 καινὸς Beck:

κλεινὸς LG

1407 χρή σ' Matthiae: χρῆν LG

- ΘΕΟΚ. χῶρει σὺ καὶ ναῦν τοῖσδε πεντηκόντορον
Σιδωνίαν δὸς κάρετμῶν ἐπιστάτας.
- ΕΛ. οὐκουν ὄδ' ἄρξει ναὸς δς κοσμεῖ τάφον;
- ΘΕΟΚ. μάλιστ'· ἀκούειν τοῦδε χρὴ ναύτας ἐμούς. 1415
- ΕΛ. αὐθις κέλευσον, ἵνα σαφῶς μάθωσί σου.
- ΘΕΟΚ. αὐθις κελεύω καὶ τρίτον γ', εἴ σοι φίλον.
- ΕΛ. θναιο, κἀγὼ τῶν ἐμῶν βουλευμάτων.
- ΘΕΟΚ. μή νυν ἄγαν σὸν δάκρυσιν ἐκτήξης χροά.
- ΕΛ. ἦδ' ἡμέρα σοι τὴν ἐμὴν δείξει χάριν. 1420
- ΘΕΟΚ. τὰ τῶν θανόντων οὐδέν, ἀλλ' ἄλλως πόνος.
- ΕΛ. ἔστιν τι κἀκεῖ κἀνθάδ' ὧν ἐγὼ λέγω.
- ΘΕΟΚ. οὐδὲν κακίῳ Μενελεώ μ' ἔξεις πόσιν.
- ΕΛ. οὐδὲν σὺ μεμπτός· τῆς τύχης με δεῖ μόνον.
- ΘΕΟΚ. ἐν σοὶ τόδ', ἦν σὴν εἰς ἔμ' εὐνοίαν διδῶς. 1425
- ΕΛ. οὐ νῦν διδαζόμεσθα τοὺς φίλους φιλεῖν.
- ΘΕΟΚ. βούλῃ ξυνεργῶν αὐτὸς ἐκπέμψω στόλον;
- ΕΛ. ἦκιστα· μὴ δούλενε σοῖς δούλοις, ἀναξ.
- ΘΕΟΚ. ἀλλ' εἰα· τοὺς μὲν Πελοπιδῶν ἐὼ νόμους·
καθαρὰ γὰρ ἡμῖν δώματ'· οὐ γὰρ ἐνθάδε 1430
ψυχὴν ἀφῆκε Μενελεως· ἴτω δέ τις
φράσων ὑπάρχοις τοῖς ἐμοῖς φέρειν γάμων
ἀγάλματ' οἴκους εἰς ἐμούς· πᾶσαν δὲ χρὴ
γαῖαν βοᾶσθαι μακαρίαις ὑμνωδίαις
ὑμέναιον Ἑλένης κἀμόν, ὡς ζηλωτὸς ἦ. 1435
σὺ δ', ὦ ξέν', ἐλθὼν, πελαγίους ἐς ἀγκάλας
τῷ τῆσδε πρὶν ποτ' ὄντι δούς πόσει τάδε,
πάλιν πρὸς οἴκους σπεῦδ' ἐμὴν δάμαρτ' ἔχων,
ὡς τοὺς γάμους τοὺς τῆσδε συνδαίσας ἐμοὶ

1415 χρῆ Reiske: χρῆν LG 1424 om. G | με δεῖ Musgrave:
μέλει L 1433 χρῆ Matthiae: χρῆν LG 1435 del. Herwerden |
ὁ μέναιος...κάμους Paley

- στέλλῃ πρὸς οἴκους ἡ μένων εὐδαιμονῆς. 1440
 ΜΕ. ὦ Ζεῦ, πατὴρ τε καὶ σοφὸς κλήζῃ θεός,
 βλέψον πρὸς ἡμᾶς καὶ μετástησον κακῶν.
 ἔλκουσι δ' ἡμῖν πρὸς λέπας τὰς συμφορὰς
 σπουδῇ σύναψαι· κὰν ἄκρα θίγῃς χερί,
 ἥξομεν ἔν' ἐλθεῖν βουλόμεσθα τῆς τύχης. 1445
 ἄλλισ δὲ μόχθων οὖς ἐμοχθοῦμεν πάρος.
 κέκλησθέ μοι, θεοί, πολλά, †χρήστ' ἐμοῦ κλύειν†
 καὶ λυπρ', ὀφείλω δ' οὐκ ἀεὶ πράσσειν κακῶς,
 ὀρθῶ δὲ βῆναι ποδί· μίαν δέ μοι χάριν
 δόντες τὸ λοιπὸν εὐτυχῇ με θήσετε. 1450
 ΧΟ. Φοίνισσα Σιδωνιάς ὦ στρ.
 ταχεῖα κώπα, ῥοθίοισι Νηρέως
 εἰρεσία φίλα,
 χοραγὲ τῶν καλλιχόρων
 δελφίνων, ὅταν αὔραις 1455
 πέλαγος εὐήνεμον ᾗ,
 γλαυκὰ δὲ Πόντου θυγάτηρ
 Γαλάνεια τάδ' εἶπη·
 κατὰ μὲν ἰστίᾳ πετάσατ' αὖ-
 ραις πλείοντες εἰναλῖαις, 1460
 λάβετε δ' εἰλατίνας πλάτας,
 ἰὼ ναῦται, ἰὼ ναῦται,
 πέμποντες εὐλιμένους
 Περσείων οἴκων Ἑλέναν ἐπ' ἀκτάς.

1441 πατὴρ γὰρ Kirchhoff 1443 λέπας Musgrave: λύπας LG
 1447 χρήστ' ἐμοὶ τυχεῖν κάλυπ' Hermann: see Comm. 1452 ῥοθίοισι
 Canter: ῥόθοισι LG | Νηρέως Badham: μήτηρ LG 1453 εἰρεσία Barnes
 1455 αὔρας Badham 1456 εὐήνεμον Musgrave: νήνεμον LG
 1460 πλείοντες ed.: λιπόντες LG, διδόντες Dobree, τείνοντες Buresch |
 εἰναλῖαις Seidler: ἐναλῖαις LG | λείποντες ἐναύλια Kirchhoff 1462 ἰὼ
 (at the beginning of the line) Hermann: ὦ LG

ἡ που κόρας ἂν ποταμοῦ ἀντ. 1465
 παρ' οἶδμα Λευκιππίδας ἡ πρὸ ναοῦ
 Παλλάδος ἂν λάβοις
 χρόνῳ ξυνελθούσα χοροῖς
 ἡ κώμοις Ῥακίνθου
 νύχιον εἰς εὐφροσύναν, 1470
 δν ἔξαμιλλησάμενος
 τροχῷ ἀτέρμονι δισκοῦ
 ἔκανε Φοῖβος, ὅθεν Λακαί-
 να γὰ βούθυτον ἀμέραν
 ὁ Διὸς εἶπε σέβειν γόνος, 1475
 μόσχον θ', ἂν λιπέτην οἴκοις

 ἃς οὐπω πεῦκαι πρὸ γάμων ἔλαμψαν.
 δι' αἶρος εἶθε ποτανοὶ στρ.
 γενοίμεθα . . . Λίβνες
 οἶωνοὶ στολάδες 1480
 ὄμβρον λιποῦσαι χειμέριον
 νίσονται πρεσβυτάτα
 σύριγγι πειθόμεναι
 ποιμένος, ὃς ἄβροχα
 πεδία καρποφόρα τε γῆς 1485
 ἐπιπετόμενος ἱαχεῖ.
 ὦ πταναὶ δολιχαύχενες,

1470 εὐφροσύναν Matthiae: εὐφρόναν LG 1472 ἀτέρμονι Burges:
 τέρμονι LG 1473 ὅθεν Hermann: τᾷ LG 1475 Διὸς Musgrave:
 διὸς δ' LG 1476 λιπέτην Hermann: λιποῖτ' LG | Heath marked
 a lacuna here 1477 πρὸ Canter: πρὸς LG 1478 εἶθε Barnes: εἰ
 LG 1479 sq. γενοίμεθ' ὅθι στολάδες οἶωνοὶ Λίβνες Hermann, but see
 Comm. | στοχάδες G and (corrected from στολάδες) L 1481 χειμέριον
 λιποῦσαι Hermann 1482 πρεσβυτάτου Paley 1484 ἄβροχα Malchin
 1487 ὦ πταναὶ Canter: ὅπύταν αἱ LG

σύννομοι νεφέων δρόμον,
 βᾶτε Πλειάδας ὑπὸ μέσας
 Ὀαρίωνά τ' ἐννύχιον, 1490
 καρύξαι ἀγγελίαν,
 Εὐρώταν ἐφεζόμεναι,
 Μενέλεως ὅτι Δαρδάνου
 πόλιν ἔλων δόμον ἤξει.
 μόλουτέ ποθ' ἵππιον οἶμα 1495
 δι' αἰθέρος ἰέμενοι
 παῖδες Τυνδαρίδαι,
 λαμπρῶν ἄστρον ὑπ' ἀέλλαισιν
 οἷ ναίειτ' οὐράνιοι,
 σωτῆρε τᾶσδ' Ἑλένας 1500
 γλαυκὸν ἐπ' οἶδμ' ἄλιον
 κυανόχροά τε κυμάτων
 ρόθια πολλὰ θαλάσσας,
 ναύταις εὐαεῖς ἀνέμων
 πέμποντες Διόθεν πνοάς· 1505
 δύσκειαν δ' ἀπὸ συγγόνου
 βάλετε βαρβάρων λεχέων,
 ἄν Ἰδαίων ἐρίδων
 ποιναθεῖς ἐκτήσατο, γᾶν
 οὐκ ἐλθοῦσά <ποτ' > Ἰλίου 1510
 Φοιβείους ἐπὶ πύργους.

1489 βᾶσαι Herwerden | Πλειάδας Stephanus: πελειάδες LG
 1490 Ὀαρίωνα Nauck: Ὀρίωνα LG 1495 οἶμα corrected to οἶδμα L
 with γρ. ἄρμα in marg. l, οἶδμα G 1498 sq. Hermann, deleting οἷ,
 inserts οἷτ' after λαμπρῶν 1500 σωτῆρε Musgrave: σωτῆρες LG |
 τᾶσδ' Badham: τᾶς LG 1501 γλαυκ' ἐφ' ἄλι' οἶδματα Headlam
 1509 ποινηθεῖς Scaliger, πονηθεῖς L, πονηθῆς G | γᾶν Musgrave: τὰν
 LG 1510 ἐλθοῦσα Musgrave, ποτ' Bothe, περ Fix, ἐλθοῦσαν ἐς
 LG, ἐς del. l

- ΑΓΓ. †ἀναξ, τὰ κάκιστ' ἐν δόμοις† ἠϋρήκαμεν·
ὡς καὶν' ἀκούσῃ πῆματ' ἐξ ἐμοῦ τάχα.
- ΘΕΟΚ. τί δ' ἔστιν; ΑΓΓ. ἄλλης ἐκτόνει μνηστεύματα
γυναικός· Ἑλένη γὰρ βέβηκε' ἔξω χθονός. 1515
- ΘΕΟΚ. πτεροῖσιν ἄρθεῖς· ἡ πεδοστιβεῖ ποδί;
ΑΓΓ. Μενέλαος αὐτὴν ἐκπεπόρθμευται χθονός,
ὃς αὐτὸς αὐτὸν ἦλθεν ἀγγέλλων θανεῖν.
- ΘΕΟΚ. ὦ δεινὰ λέξας· τίς δέ νιν ναυκληρία
ἐκ τῆσδ' ἀπῆρε χθονός; ἄπιστα γὰρ λέγεις. 1520
- ΑΓΓ. ἦν γε ξένῳ δίδως σὺ τοὺς τε σοὺς ἐλὼν
ναύτας βέβηκεν, ὡς ἂν ἐν βραχεὶ μάθης.
- ΘΕΟΚ. πῶς; εἰδέναι πρόθυμος· οὐ γὰρ ἐλπίδων
ἔσω βέβηκα μίαν ὑπερδραμεῖν χέρα
τοσοῦδε ναύτας, ὧν ἀπεστάλης μέτα. 1525
- ΑΓΓ. ἐπεὶ λιπούσα τούσδε βασιλείους δόμους
ἡ τοῦ Διὸς παῖς πρὸς θάλασσαν ἐστάλη,
σοφώταθ' ἄβρὸν πόδα τιθεῖς' ἀνέστενε
πόσιν πέλας παρόντα κοῦ τεθνηκότα.
ὡς δ' ἦλθομεν σῶν περίβολον νεωρίων, 1530
Σιδωνίαν ναῦν πρωτόπλουν καθεῖλκομεν
ζυγῶν τε πεντήκοντα κἀρετμῶν μέτρα
ἔχουσιν. ἔργου δ' ἔργον ἐξημείβετο·
ὃ μὲν γὰρ ἰστόν, ὃ δὲ πλάτην καθίστατο
†ταρσόν τε χειρί, λευκά θ' ἰστί' εἰς ἐν ἦν,† 1535
πηδάλιά τε ζεύγλαισι παρακαθίετο.
κὰν τῷδε μόχθῳ, τοῦτ' ἄρα σκοπούμενοι,

1512 fort. ἐς καιρόν, ὦραξ, ἐν δόμοις σ' 1521 ἦδ' ἦν Hermann,
ἦνπερ Hartung | τε LG: δὲ Kirchhoff | ἐλὼν Schenkl: ἔχων LG
1534 καθίστατο Barnes: καθίστατο LG 1535 ταρσὶ κατήρει Lightfoot,
ταρσὸν κατήρει (with πλάτης) Wecklein | εἰς ἐν ἦν LG: ἐνετίθει Paley,
εἰλκετο Rauchenstein, fort. εἰλλέ τις

σύννομοι νεφέων δρόμου,
 βάτε Πλειάδας ὑπὸ μέσας
 Ὀαρίωνά τ' ἐννύχιον, 1490
 καρύξατ' ἀγγελίαν,
 Εὐρώταν ἐφεζόμεναι,
 Μενέλεως ὅτι Δαρδάνου
 πόλιν ἐλὼν δόμον ἤξει.
 μόλοιτέ ποθ' ἵππιον οἶμα 1495
 δι' αἰθέρος ἰέμενοι
 παῖδες Τυνδαρίδαι,
 λαμπρῶν ἄστρων ὑπ' ἀέλλαισιν
 οἷ νάετ' οὐράνιοι,
 σωτῆρε τᾶσδ' Ἑλένας 1500
 γλαυκὸν ἐπ' οἶδμ' ἄλιον
 κυανόχροά τε κυμάτων
 ῥόθια πολλὰ θαλάσσας,
 ναύταις εὐαεῖς ἀνέμων
 πέμποντες Διόθεν πνοάς· 1505
 δύσκειαν δ' ἀπὸ συγγόνου
 βάλετε βαρβάρων λεχέων,
 ἂν Ἰδαίων ἐρίδων
 ποιναιθεῖς ἐκτήσατο, γᾶν
 οὐκ ἐλθοῦσά < ποτ' > Ἰλίου 1510
 Φοιβείους ἐπὶ πύργους.

1489 βᾶσαι Herwerden | Πλειάδας Stephanus: πελειάδες LG
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 1509 ποινηθεῖς Scaliger, ποινηθείς L, ποινηθήσ' G | γᾶν Musgrave: τὰν
 LG 1510 ἐλθοῦσα Musgrave, ποτ' Bothe, περ Fix, ἐλθοῦσαν ἐς
 LG, ἐς del. l

- ΑΓΓ. †ἀναξ, τὰ κάκιστ' ἐν δόμοις† ἠϋρήκαμεν·
ὡς καὶν' ἀκούσῃ πῆματ' ἐξ ἐμοῦ τάχα.
- ΘΕΟΚ. τί δ' ἔστιν; ΑΓΓ. ἄλλης ἐκπύονει μνηστεύματα
γυναικός· Ἑλένη γὰρ βέβηκ' ἔξω χθονός. 1515
- ΘΕΟΚ. πτεροῖσιν ἀρθείς· ἡ πεδοστιβεῖ ποδί;
- ΑΓΓ. Μενέλαος αὐτὴν ἐκπεπόρθημενται χθονός,
ὃς αὐτὸς αὐτὸν ἦλθεν ἀγγέλλων θανεῖν.
- ΘΕΟΚ. ὦ δεινὰ λέξας· τίς δέ νιν ναυκληρία
ἐκ τῆσδ' ἀπῆρε χθονός; ἄπιστα γὰρ λέγεις. 1520
- ΑΓΓ. ἦν γε ξένῳ δίδως σὺ τούς τε σοὺς ἐλὼν
ναύτας βέβηκεν, ὡς ἂν ἐν βραχεὶ μάθῃς.
- ΘΕΟΚ. πῶς; εἰδέναι πρόθυμος· οὐ γὰρ ἐλπίδων
ἔσω βέβηκα μίαν ὑπερδραμεῖν χέρα
τοσοῦσδε ναύτας, ὧν ἀπεστάλης μέτα. 1525
- ΑΓΓ. ἐπεὶ λιποῦσα τούσδε βασιλείους δόμους
ἡ τοῦ Διὸς παῖς πρὸς θάλασσαν ἐστάλη,
σοφώταθ' ἀβρὸν πόδα τιθεῖσ' ἀνέστενε
πόσιν πέλας παρόντα κοῦ τεθνηκότα.
ὡς δ' ἦλθομεν σῶν περίβολον νεωρίων, 1530
Σιδωνίαν ναῦν πρωτόπλουν καθεῖλκομεν
ζυγῶν τε πεντήκοντα κάρετμών μέτρα
ἔχουσιν. ἔργου δ' ἔργον ἐξημείβετο·
ὃ μὲν γὰρ ἰστόν, ὃ δὲ πλάτην καθίστατο
†ταρσόν τε χειρί, λευκά θ' ἰστί' εἰς ἐν ἦν,† 1535
πηδάλιά τε ζεύγλαισι παρακαθίετο.
κὰν τῷδε μόχθῳ, τοῦτ' ἄρα σκοπούμενοι,

1512 fort. ἐς καιρόν, ὧναξ, ἐν δόμοις σ' 1521 ἦδ' ἦν Hermann,
ἦν περ Hartung | τε LG: δὲ Kirchhoff | ἐλὼν Schenkl: ἔχων LG
1534 καθίστατο Barnes: καθίστατο LG 1535 ταρσὶ κατήρει Lightfoot,
ταρσὸν κατήρη (with πλάτης) Wecklein | εἰς ἐν ἦν LG: ἐνετίθει Paley,
εἰλκετο Rauchenstein, fort. εἰλκέ τις

πάλιν πλέωμεν †ἀξίαν†· κέλευε σύ, 1590
 σὺ δὲ στρέφ' οἶακ'. ἐκ δὲ ταυρείου φόνου
 Ἀτρώεω σταθεὶς παῖς ἀνεβόησε συμμάχους·
 τί μέλλετ', ὦ γῆς Ἑλλάδος λωτίσματα,
 σφάζειν φονεύειν βαρβάρους νεώς τ' ἄπο
 ῥίπτειν ἐς οἶδμα; ναυβάταις δὲ τοῖσι σοῖς 1595
 βοᾷ κελευστής τὴν ἐναντίαν ὄπα·
 οὐκ εἴ' ὃ μὲν τις λοίσθον ἀρεῖται δόρυ,
 ὃ δὲ ζυγ' ἄξας, ὃ δ' ἀφελὼν σκαλμοῦ πλάτην
 καθαιματώσει κρᾶτα πολεμίων ξένων;
 ὀρθοὶ δ' ἀνῆξαν πάντες, οἳ μὲν ἐν χεροῖν 1600
 κορμούς ἔχοντες ναυτικούς, οἳ δὲ ξίφη·
 φόνῳ δὲ ναῦς ἐρρεῖτο. παρακέλευμα δ' ἦν
 πρύμνηθεν Ἑλένης· ποῦ τὸ Τρωικὸν κλέος;
 δείξατε πρὸς ἄνδρας βαρβάρους. σπουδῆς δ' ὕπο
 ἐπιπτον, οἳ δ' ὠρθοῦντο, τοὺς δὲ κειμένους 1605
 νεκροὺς ἂν εἶδες. Μενέλεως δ' ἔχων ὄπλα,
 ὅπου νοσοῖεν ξύμμαχοι κατασκοπῶν,
 ταύτῃ προσήγε χεὶρὶ δεξιᾷ ξίφος,
 ὥστ' ἐκκολυμβᾶν ναός, ἡρήμωσε δὲ
 σὼν ναυβατῶν ἐρέτμ'. ἐπ' οἰάκων δὲ βὰς 1610
 ἄνακτ' ἐς Ἑλλάδ' εἶπεν εὐθύνειν δόρυ.
 οἳ δ' ἰστὸν ἦρον, οὖρραι δ' ἦκον πνοαί,
 βεβᾶσι δ' ἐκ γῆς· διαφυγῶν δ' ἐγὼ φόνον
 καθῆκ' ἐμαυτὸν εἰς ἄλ' ἀγκυραν πάρα.
 ἤδη δὲ κάμνονθ' ὀρματιόνων μὲ τις 1615

1590 ἀξίαν LG with *va* superscr. over *a* by *l*: ἀντίαν Badham, ἀξιώων
 Headlam, Ναξίαν vulg. 1597 ἀρεῖται Elmsley: αἰρεῖται L, αἰρεῖται G
 1602 ἔρρει· τὸ Elmsley 1603 κλέος δείξετε Hartung, κλέος; δείξαντες G
 1607 ὅπου Wecklein: ὅποι LG 1611 ἄνακτ' Emperius: ἀναξ LG
 1612 ἰστί' Emperius 1615 ὀρματιόνων L (with *a* in an erasure of two
 letters) G, *l* has in the margin γρ. ὀρμῶν τίνων, ὀρμῶν τελων Ald. vulg.

ἀνείλετ', ἐς δὲ γαῖαν ἐξέβησέ σοι
τάδ' ἀγγελούντα. σῶφρονος δ' ἀπιστίας
οὐκ ἔστιν οὐδέν χρησιμώτερον βροτοῖς.

ΧΟ. οὐκ ἂν ποτ' ἠὔχουν οὔτε σ' οὔθ' ἡμᾶς λαθεῖν
Μενέλαον, ὠναξ, ὡς ἐλάνθανεν παρών. 1620

ΘΕΟΚ. ὦ γυναικείαις τέχναισιν αἰρεθεῖς ἐγὼ τάλας·
ἐκπεφεύγασιν γάμοι με. κεῖ μὲν ἦν ἀλώσιμος
ναῦς διώγμασιν, πονήσας εἶλον ἂν τάχα ξένους·
νῦν δὲ τὴν προδοῦσαν ἡμᾶς τεισόμεσθα σύγγονον,
ἥτις ἐν δόμοις ὀρώσα Μενέλεων, οὐκ εἶπέ μοι.
τοιγὰρ οὔ ποτ' ἄλλον ἄνδρα ψεύσεται μαντεύ-
μασιν. 1626

ΧΟ. οὗτος ὦ, ποῖ σὸν πόδ' αἶρεις, δέσποτ', ἐς ποῖον
φόνον;

ΘΕΟΚ. οἷπερ ἡ δίκη κελεύει μ'. ἀλλ' ἀφίστασ' ἐκποδών.

ΧΟ. οὐκ ἀφήσομαι πέπλων σὼν· μεγάλα γὰρ σπεύδεις
κακά.

ΘΕΟΚ. ἀλλὰ δεσποτῶν κρατήσεις δούλος ὦν; ΧΟ. φρονῶ
γὰρ εὔ. 1630

ΘΕΟΚ. οὐκ ἔμοιγ', εἰ μή μ' ἐάσεις— ΧΟ. οὐ μὲν οὖν σ'
ἐάσομεν.

ΘΕΟΚ. σύγγονον κτανεῖν κακίστην— ΧΟ. εὐσεβεστάτην
μὲν οὖν.

ΘΕΟΚ. ἦ μέ προῦδωκεν— ΧΟ. καλὴν γε προδοσίαν, δίκαια
δρᾶν.

ΘΕΟΚ. τὰμὰ λέκτρ' ἄλλω διδοῦσα. ΧΟ. τοῖς γε κυριω-
τέροις.

ΘΕΟΚ. κύριος δὲ τῶν ἐμῶν τίς; ΧΟ. ὃς ἔλαβεν πατρός
πάρα. 1635

ΘΕΟΚ. ἀλλ' ἔδωκεν ἡ τύχη μοι. ΧΟ. τὸ δὲ χρεὼν
ἀφείλετο.

ΘΕΟΚ. οὐ σέ τὰμὰ χρὴ δικάζειν. ΧΟ. ἦν γε βελτίω
λέγω.

ΘΕΟΚ. ἀρχόμεσθ' ἄρ', οὐ κρατοῦμεν. ΧΟ. ὅσια δρᾶν,
τὰ δ' ἐκδικ' οὔ.

ΘΕΟΚ. κατθανεῖν ἐρᾶν ἔοικας. ΧΟ. κτεῖνε· σύγγονον
δὲ σὴν

οὐ κτενεῖς ἡμῶν ἐκόντων, ἀλλ' ἔμ'. <ὥς> πρὸ
δεσποτῶν 1640

τοῖσι γενναίοισι δούλοις εὐκλεέστατον θανεῖν.

ΔΙ. ἐπίσχεσ ὀργὰς αἰσιν οὐκ ὀρθῶς φέρη,
Θεοκλύμενε, γῆς τῆσδ' ἄναξ· δισσοὶ δέ σε
Διόσκοροι καλοῦμεν, οὗς Λήδα ποτὲ
ἔτικτεν Ἑλένην θ', ἡ πέφευγε σοὺς δόμους· 1645

οὐ γὰρ πεπρωμένοισιν ὀργίξῃ γάμοις,

οὐδ' ἡ θεᾶς Νηρηῆδος ἔκγονος κόρη

ἀδικεῖ σ' ἀδελφῇ Θεονόῃ τὰ τῶν θεῶν

τιμῶσα πατρός τ' ἐνδίκους ἐπιστολάς.

ἐς μὲν γὰρ αἰὲ τὸν παρόντα νῦν χρόνον 1650

κείνην κατοικεῖν σοῖσιν ἐν δόμοις ἐχρήν·

ἐπεὶ δὲ Τροίας ἐξανεστάθη βάθρα,

[καὶ τοῖς θεοῖς παρέσχε τούνομ', οὐκέτι·]

ἐν τοῖσιν αὐτῆς δεῖ νιν ἐξεῦχθαι γάμοις

ἐλθεῖν τ' ἐς οἶκους καὶ συνοικῆσαι πόσει. 1655

ἀλλ' ἴσχε μὲν σῆς συγγόνου μέλαν ξίφος,

1638 τὰ δ' ἐκδικ' οὐ Porson: τάνδ' ἐκδικῶ LG 1640 ἔμ'· <ὥς>

πρὸ Porson: ἐμέ πρὸ LG 1647 ἔκγονος Matthiae: ἐκγόνῃ LG

1650 eis Stephanus: ei LG | del LG: αὐτὸν F. W. Schmidt 1653 del.

Nauck 1654 ἐν τοῖσι δ' Bothe | αὐτῆς Nauck: αὐτοῖς LG 1655 τ'

Hermann: δ' LG

νόμιζε δ' αὐτὴν σωφρόνως πράσσειν τάδε.
 πάλαι δ' ἀδελφὴν κὰν πρὶν ἐξεσώσαμεν,
 ἐπείπερ ἡμᾶς Ζεὺς ἐποίησεν θεούς·
 ἀλλ' ἥσسون' ἤμεν τοῦ πεπρωμένου θ' ἅμα 1660
 καὶ τῶν θεῶν, οἷς ταῦτ' ἔδοξεν ὧδ' ἔχειν.
 σοὶ μὲν τὰδ' αὐδῶ, συγγόνῳ δ' ἐμῇ λέγω·
 πλεῖν ξὺν πόσει σφ'· πνεῦμα δ' ἔξετ' οὐρίον·
 σωτήρη δ' ἡμεῖς σὼ κασιγνήτω διπλῶ
 πόντον παριππεύοντε πέμψομεν πάτραν. 1665
 ὅταν δὲ κάμψῃς καὶ τελευτήσῃς βίον,
 θεὸς κεκλήσῃ καὶ Διοσκόρων μέτα
 σπονδῶν μεθέξεις ξενία τ' ἀνθρώπων πάρα
 ἔξεις μεθ' ἡμῶν· Ζεὺς γὰρ ὧδε βούλεται.
 οἷ δ' ὥρισέν σε πρῶτα Μαιάδος τόκος 1670
 Σπάρτης ἀπάρας τῶν κατ' οὐρανὸν δόμων
 κλέψας δέμας σόν, μὴ Πάρις γῆμειέ σε,
 φρουρόν παρ' Ἀκτὴν τεταμένην νῆσον λέγω,
 Ἑλένη τὸ λοιπὸν ἐν βροτοῖς κεκλήσεται,
 ἐπεὶ κλοπὰς σὰς ἐκ δόμων ἐδέξατο. 1675
 καὶ τῷ πλανήτῃ Μενέλεω θεῶν πάρα
 μακάρων κατοικεῖν νῆσόν ἐστι μόρσιμον·
 τοὺς εὐγενεῖς γὰρ οὐ στυγοῦσι δαίμονες,
 τῶν δ' ἀναριθμήτων μᾶλλον εἰσιν οἱ πόνοι.
 ΘΕΟΚ. ὦ παῖδε Λήδας καὶ Διός, τὰ μὲν πάρος 1680
 νείκη μεθήσω σφῶν κασιγνήτης πέρι·
 [ἐγὼ δ' ἀδελφὴν οὐκέτ' ἂν κτάνοιμι ἐμήν.

1658 κὰν πρὶν Heath: πρὶν γ' LG, καὶ πρὶν I 1660 ἥσσον' Pierson:
 ἥσσονες LG 1663 πλεῖ Cobet 1670 οἷ Rauchenstein: οὐ LG | σε
 apogr. Paris.: σοὶ LG 1673 φρουρόν Hermann: φρουροῦ LG | τετα-
 μένην Reiske: τεταγμένη LG 1675 σὰς om. LG, add. I, κλοπαίαν
 σ' Herwerden 1680—1682 del. Nauck

κείνη δ' ἴτω πρὸς οἶκον, εἰ θεοῖς δοκεῖ.]
 ἴστον δ' ἀρίστης σωφρονεστάτης θ' ἅμα
 γεγῶτ' ἀδελφῆς ὁμογενοῦς ἀφ' αἵματος. 1685
 καὶ χαίρεθ' Ἑλένης εἵνεκ' εὐγενεστάτης
 γνώμης, ἧ πολλαῖς ἐν γυναιξίν οὐκ ἔνι.

Χο. πολλὰ μορφαὶ τῶν δαιμονίων,
 πολλὰ δ' ἀέλπτως κραίνουσι θεοί·
 καὶ τὰ δοκηθέντ' οὐκ ἐτελέσθη,
 τῶν δ' ἀδοκῆτων πόρον ἡῦρε θεός. 1690
 τοιόνδ' ἀπέβη τόδε πρῶγμα.

1685 ὁμογενοῦς Canter: μορογενοῦς LG

EXPLANATORY NOTES.

1. **καλλιπάρθενοι**: 'here are the streams of Nile's fair daughters.' The force of the epithet is disputed, but an explanation may be deduced from *Bacch.* 519 sq. 'Ἀχελύου θύγατερ, πότνι' εὐπάρθενε Δίρκα where the fair maiden Dirce, from whom the Theban stream derives its origin (cf. Verg. *Aen.* 8. 71 *nymphae, Laurentis nymphae, genus aminibus unde est*), appears as a daughter of Achelous. Another of his daughters is the Corinthian Pirene (Pausan. 2. 2. 3), another the Delphic Castaly (Pausan. 10. 8. 9). So generally in attendance upon the parent river-god we find a group of nymphs (*ποταμηίδες, πηγαίαις κόραις Rhés.* 929), who preside over the sources of his tributary streams, as e.g. the Amnisides in Crete (Callim. *Hymn. Dian.* 15), the Anigrades in Elis (Pausan. 5. 5. 6). Cf. *H. F.* 785 *ὅν τ' Ἀσωπιάδες κόραι πατρὸς ὕδωρ βάτε λιπούσαι*. In view of *Bacch.* 404 *ἂν ἑκατόστομοι βαρβάρου ποταμοῦ ῥοαὶ καρπίζουσιν ἄνομβροι* it is possible that a hundred river nymphs were assigned to father Nile. This view was perhaps taken by Barnes, who translates 'formosis nymphis decora flumina,' but recent editors follow Hermann in rendering:—'fair virgin streams.' But (1) such a metaphor is alien to the spirit of the context: contrast Aesch. *Pers.* 613 *λιβάσιν ὕδρηλαῖς παρθένου πηγῆς μέτα*, (2) **καλλιπάρθενοι** might, it is true, be a non-epithetised compound like *εὔπαις* in *I. T.* 1234 (Brugmann, *Compar. Gr.* 11. p. 92 Eng. tr.), but if so would hardly be employed as an attribute of *ῥοαί*.

2, 3. The first three lines are quoted by Arist. *Thesm.* 855 sqq. except that for *τακέσις...γύας* Aristoph. substitutes *νοτίζει μελανοσυρμαῖον λεών*, thus making *λευκῆς* agree with *Αἰγύπτου*. This serves to increase the difficulty in our text of the double object *πέδον...γύας*, since on the one hand it confirms *πέδον* as against the conjecture *πέδον*, and on the other offers a similar problem of interpretation in respect of *πέδον* and *λεών*. Nor is it easy to understand the witticism whereby 'white Egypt'—

elsewhere proverbially *μελάμβωλος*—is contrasted with its 'black (sun-burnt) and purgetaking' inhabitants. Further, the lines are cited by four other authorities collected in Kirchhoff's note with no variation of any importance. As to the passages cited in defence of the double accusative, in *H. F.* 946 Scaliger's *πάλιν* is no doubt correct, while in *Soph. Ai.* 1062 *αὐτὸν...σῶμα*, 1147 *σέ...βοήν* there is a rhetorical justification for the resumptive noun which does not exist here. J. Heiland, who supposes *πέδον* to be a gloss which has ousted *γῡας* from v. 2, completes v. 3 with *δρόσφ*. Perhaps *γῡας* has arisen from *γοναῖς* (or *γονῇ* since Schol. Apoll. Rhod. 4. 269 cites *γύην*). In either case the dative would be modal='productively' i.e. fertilises by moisture. Cf. *fr.* 836.—The ancients were aware of the fact that there is hardly any rainfall in the valley of the Nile (cf. *inf.* 1484), and that the river itself rises in the summer months so as to inundate the surrounding country. The true cause of this phenomenon, viz. the excessive rainfall in the Abyssinian highlands and the country near the Great Lakes, was unknown to them, and the various explanations, which were current, are enumerated by Herodotus in his account of the matter (2. 10—17). The explanation given in the text is mentioned in Herod. 2. 22, and was propounded by Anaxagoras; as we learn from Diodor. 1. 38, Senec. *N. Q.* 4. 2. 16 al. Euripides, who is called by Diodorus the pupil of Anaxagoras, gives the same account in *fr.* 230 *ὅς ἐκ μελαμβρότιο πληροῦται ῥοὰς | Αἰθιοπίδος γῆς, ἥνικ' ἂν τακῇ χιὼν*.

4. *Πρωτεύς* in the *Odyssey* is *γέρων ἄλιος νημερτής* (4. 349), and dwells in the island of Pharos, which is *Αἰγύπτου προπάρουε* but distant from it a day's voyage (*ibid.* 355). Nevertheless Homer calls him *Αἰγύπτιος* (*ibid.* 383). In the story given by Herod. 2. 112—120, for which see *Introd.* p. xiii, he is simply King of Egypt.

5. *ἄναξ*: 'ruling over Egypt, tho' dwelling in Pharos.' Observe that *ἄναξ*, having verbal force, is coordinated with the participle.

6. *παρθένων*: Nereids. Psamathe appears in the list given by Hesiod *Theog.* 260.—*μίαν*=*τινα*, as often, e.g. *Ion* 1.

7. *Ψαμάθην*. Her marriage with Aeacus, whereby she became the mother of Phocus, is mentioned by Hes. *Theog.* 1005, Pind. *N.* 5. 12, Apollod. *Bibl.* 3. 12. 6. Hence Musgrave corrected the MSS reading *Αἰόλου*. Whether Euripides invented the marriage with Proteus cannot be determined.

8. *δαίμασι*: locative dative without preposition: so *inf.* 760, 827.

9. *Θεοκλύμενον*. The name is Homeric, being given in the *Odyssey* to the soothsayer succoured by Telemachus (*Od.* 15. 256 etc.). The

words **δτι...διήνεγκ'** are an obvious interpolation, spoiling the metre and being inconsistent with the character of Theoclymenus (*inf.* 542). Most early editors followed Scaliger in inserting **μέν** after **Θ.** and altering **δτι** to **δς**.

11. **Εἰδῶ.** Homer names the daughter of Proteus Eidothea (*Od.* 4. 366), and Euripides has transferred to the daughter the prophetic powers of the father. The form **Εἰδῶ** ('Beauty' or 'Slyboots') is no doubt hypocoristic for **Εἰδοθέα**: cf. **Παγγών**, **Ναννώ**, etc. See Aesch. *frag.* 210 D.—**ἀγλαΐσμα**: 'delight'—implying brightness and sweetness: cf. 282.

12. **ώραλαν.** The objections to the vulg. are (1) **ἦβη γάμων** is an unusual combination, (2) the **παρήχησις** is inelegant, while attraction to the case of the next word is a common source of error. **ώραλαν** is a simpler remedy than Nauck's **ώραλα**. In either case the genitive is objective, depending on the adj. as in Herod. 1. 196 **ὡς ἂν αἱ παρθέναι γυνοῖατο γάμων ώραῖαι**. Cf. Soph. *Ai.* 1405 **λουτρῶν ἐπικαιρον**.

13. **Θεονόην** is illustrated by Plato *Crat.* 407 B who gives, amongst other suggested derivations of the name **Ἀθηρᾶ**, **ὡς τὰ θεία νοούσης αὐτῆς διαφερόντως τῶν ἄλλων Θεονόην ἐκάλεσεν**.

14. **τά τ' ὄντα κ.τ.λ.**: adapted from Homer *Il.* 1. 70 **ὅς ῥ' ἔδη τά τ' ἔόντα τά τ' ἐσσόμενα πρό τ' ἔόντα**. Cf. *Ion* 7.—The repeated article is often omitted in poetry, even where the attributes are sharply distinguished, as in Aesch. *Ag.* 324 **τῶν ἀλόντων καὶ κρατησάντων**.

15. **λαβοῦσα** should not be changed to **λαχοῦσα**, as Herwerden suggests, since **παρалаβεῖν** is the *uox propria* of inheritance.—**Νηρέως**: from whom she is descended through Psamathe (v. 6). Like other marine gods, he is accredited with prophetic powers and the ability to bestow them upon others: Hes. *Theog.* 233 **Νηρέα δ' ἀψευδέα καὶ ἀληθέα γέιναιτο Πόντος**. So Eur. *Or.* 363, Hor. *Od.* 1. 15. 5.

16 sq. are quoted by Arist. *Thesm.* 859 sq. with **ἐμοὶ** in place of **ἡμῖν**.

16. **οὐκ ἀνώνυμος**: 'glorious'—by meiosis. Cf. *Hērph.* 1, 1429.

17. **δῆ** like **δῆθεν** indicates suspicion: see 21, 1378 (n.).

19. **κύκνου...δρνιθος**. It may be questioned whether both genitives depend directly upon **μορφώματ'**, or whether **κύκνου** is simply in apposition to **δρνιθος** defining it with more particularity. The latter view may be defended by the analogy of *ἱρξ κίρκος*, *βοῦς ταῦρος*, *σὺς κάπρος*, *θηρὸς λέοντος* (*H. F.* 465), *δρνις ἀηδών* (*inf.* 1110, Soph. *Ai.* 629), but in all these cases the generic word comes first. *Bacch.* 1364 is doubtful. On the other alternative, while both are genitives of definition, **δρνιθος**

is more closely connected than *κύκνου* with the governing noun i.e. the bird-form of a swan. The double genitive is thus parallel to Soph. *Ati.* 308 *ἐρείπious νεκρῶν ἀρνέου φόνου*.

20. *ἐκπράττει*. The corruption may be traced to wrong division of words leading to *ἀπ' αἰετοῦ* and subsequent confusion of *ἀπό* and *ὑπό*: cf. 34 (n.). Three explanations have been given of the MSS text:—(1) *ὑπ' αἰετοῦ* is equivalent to *aquilae ope* (Badham), but the use of the prep. requires support and it is very awkward to separate these words from what follows. (2) Jerram construes the words with *διωγμα φεύγων* which, he says, are equivalent to *διωκόμενος*, but this would apply to *φεύγων* alone (cf. *Il.* 18. 145), and is impossible with *διωγμα* added. (3) *ὑπ'* is governed by *διωγμα* alone, which takes the constr. of the verb from which it is derived: cf. Aesch. *Theb.* 821 *ὑπ' ἀλλήλων φύνψ*. So apparently Paley. But there is no obvious motive why *ὑπό* should have been preferred to the simple genitive.—The middle *ἐκπράσσεσθαι* occurs in Soph. *Ati.* 45 and perhaps in *Bacch.* 1161 (Tyrrell). The middle voice expresses the interest of the agent in the result of the action: 'gained for himself.' Cf. 26, 164, 381, 664 etc.

21. *σαφής*: 'sure, trustworthy'—rather than 'true,' though the latter is often a convenient rendering: *inf.* 310, 796, 1149. Thus *Andr.* 1048 *οὐ σαφὴ λόγον* (a vague rumour), *Ion* 1481 *δόλια καὶ σαφῆ*, *frag.* 306 *ποῦ δὴ τὸ σαφές* (certainty) *θηητοῖσι βροτοῖσι*; *Hipp.* 890, 1315 *σαφεῖς ἀράς*, *I. A.* 334 *νοῦς ἀβέβαιος ἄδικον κτήμα καὶ σαφές φίλοις*. Cf. *Tro.* 407, *Med.* 72, *Or.* 591. It is also used of persons.—The story of Leda is also referred to in *I. A.* 794 sqq., *Or.* 1386.

22 = Arist. *Thesm.* 862.

23. *ἤλθον*. Notice the asyndeton at the commencement of the narrative in place of the usual introductory *γάρ*, and cf. Soph. *Trach.* 555, 900.

25. *διογενής...παρθένος*: so Pallas Athene is described also in *Tro.* 526, *Cycl.* 350.

26. *διαπεράνασθαι*: see on 20. The middle is not strictly causative, though it is convenient to translate by such expressions as 'to have decided': see *διδάσκειν* and *διδάσκεσθαι* used indifferently in Plat. *Prot.* 324 D and 325 B.—*μορφῆς κρίσιν* recalls *Andr.* 279 *εὐμορφίας ἐριδι*, *I. A.* 183 *ἐριν μορφᾶς*.

27. *κάλλος* is the object of *γαμέει*, put first in the sentence for the sake of emphasis. Such an introductory accusative often leads to irregularities of syntax: cf. Arist. *Nub.* 1115 *τοὺς κριτὰς ἃ κερδανούσιν... βουλόμεσθ' ἡμεῖς φράσαι*.

31. *μεμφοίω* κ.τ.λ. : 'dissatisfied with her failure.' ...In place of the acc. rei which Eur. commonly joins with *μέμφομαι* we have here the clause *οὐνεκ*...*θεός*, just as in *Alc.* 1017 *καὶ μέμφομαι μὲν μέμφομαι παθὼν τῶδε* ('I regret that I have been so treated') a participle appears as its equivalent.

32. *ἐξηνέμωσε* : 'made void'—here in the literal, as in *Andr.* 938 in the metaphorical sense. *ἐκ*- in composition here denotes the complete development of a process: cf. *ἐξανδροῦν*, *ἐξαργυροῦν*, *ἐκθηριοῦν* (*Bacch.* 1330) etc.

33. *ἴδωσι*: historic present following an aorist: cf. *Hec.* 266 *κείνη γὰρ ὤλεσέν νιν ἐς Τροίαν τ' ἄγει*, *Soph. El.* 96 *Ἄρης οὐκ ἐξένισεν... σχίζουσι κάρα*. In the reverse order *Phoen.* 29.—*ὁμοιάσας*...*ἔνθητο*. For the combination of participles see on 597.

34. *ἄπο* and *ὑπο* are constantly confused in MSS., as e.g. in *Thuc.* 8. 64, 4.

35. *τυράννῳ*. The strongest reason in favour of Hermann's conjecture is to be found in *Alc.* 1150 *Σθενέλου τυράννῳ παιδί* where L, as here, has *τυράννου*.

36. *κενήν δόκησιν*: acc. in apposition to the sentence, since it is the fancy that he possesses Helen which constitutes the *κενή δόκησις*. In such cases, as has been well shown by Wilamowitz on *H. F.* 59, the acc. is in apposition to the latent object which is inherent in every intransitive verb, even though, as here, such object is a complex phrase (*τὸ δοκεῖν μ' εἶχειν*): cf. 77, 1384, 1435.

37. *ἄλλα* : 'withal, besides' (i.e. not only the wrath of Hera, but also the plans of Zeus); cf. *Soph. Phil.* 38 *καὶ ταῦτά γ' ἄλλα θάλλεται ῥάκη* = 'yes, and here are some rags withal' (Jebb).—*συμβαίνει* : 'tally with' ... as in *Soph. Trach.* 1164 *τούτοις συμβαλόντ' ἴσα μαντεῖα καινά*.

38. *χθονί* is awkward, since the war was fought at Troy, and may be due to *χθόνα* in v. 40. On this view *γένει* (Schenkl) or *στρατῶ* (Wecklein) have been proposed, but the text is probably sound.

39. *ὥς* κ.τ.λ. This explanation of the origin of the Trojan war was derived by Eur. from the *Cypria* of Stasinus. The passage is cited in the Venetian Scholia to *Il.* 1. 5, 6 and deserves quotation:—*ἦν δτε μύρια φύλα κατὰ χθόνα πλαζόμεν' ἀνδρῶν | ἐκπάγλως ἐπέτεε βαρυστέρνου πλάτος αἰης. | Ζεὺς δὲ ἰδὼν ἐλέησε καὶ ἐν πυκιναῖς πρᾶ- πίδεσσιν | σύνθετο κουφίσαι ἀνθρώπων παμβώτορα γαῖαν κ.τ.λ.* The same story is referred to by Eur. in *Or.* 1639—42, *El.* 1280—83. *ὄχλου βρωτῶν πλῆθους τε* is not necessarily a case of hendiadys, but tr.

'pressure of the teeming crowds.' The genitive is ablative expressing separation: cf. *Or.* 1341.

41. τὸν κρείττωτον Ἑλλάδος: Achilles. We cannot tell what account Eur. is following here. The circumstances do not accord with the answer to the prayer of Thetis in *Il.* i. 505 sqq.

42. Φρυγῶν δ' ἐς Ἀλκὴν: 'was exposed to Trojan battle.' This seems the most satisfactory rendering of these words and is supported by the usage of Euripides. Thus *Phoen.* 421 στρωμνῆς ἐς Ἀλκὴν οὐνεκ' ἦλθομεν πέρι, *Heracl.* 711 ἀνδρῶν γὰρ Ἀλκή ('battle is for men'), *Andr.* 1149 στρέψας πρὸς Ἀλκὴν (rallying to the fight), *Suppl.* 679, *inf.* 980, 1379. The closest parallel may be *Phoen.* 862 βέβηκε...πρὸς Ἀλκὴν Ἑρεοκλῆς Μυκηνίδα, but this should probably be rendered 'to face the might of Mycenae.' For this sense of προτίθημι, a favourite word with Euripides, cf. *Phoen.* 803 τὸν θανάτῳ προτεθέντα (Oedipus exposed on Mt Cithaeron), *El.* 896 ὃν εἶπε χρῆζεῖς θηρῶν ἀρπαγὴν πρόθεσ. The explanations given in Jerram's note (1) 'to the safe keeping of the Trojans,' (2) 'to test the prowess of the Trojans' seem hardly possible.—For the corruption of προυτέθην cf. *I. A.* 388 where μετετέθην has become μετετέθην.

44. πτυχαῖσιν: this is a favourite combination in Eur. Cf. *inf.* 605, *Or.* 1631, 1636, *Phoen.* 84, *fr.* 779. The word implies the remoteness and loneliness of the farthest limits of the firmament. The metaphor perhaps arises from the rifts seen through a canopy of cloud.—λαβὼν... καλῶσας: asyndeton as in 34.

47. βροτῶν. It cannot be determined whether the gen. is primarily one of ablation (comparison) with προκρίνας or the partitive gen. after σωφρονέστατον.

49 = *Thesm.* 866.

50. τὰς ἐμὰς ἀναρπαγὰς θηρῶ. There are two possible explanations:—(1) 'seeks to win my recapture.' So L. and S. in conformity with the usage of θηρῶν, but the noun, which does not occur elsewhere, seems unsuitable to express the restitution of a wife to her husband. (2) On the other hand ἀρπαγή is the *uox propria* in connexion with the crime of Paris, and, if we may judge by the usage of ἀναρπάξω, the compound word would not differ materially in meaning. It seems better therefore to understand the phrase 'to chase my ravishment' as representing 'to chase my ravishers.' Cf. *Cycl.* 279 τῆς κακίστης οὐ μετήλθεθ' ἀρπαγὰς Ἑλένης...Ἰλίου πόλιν, *Or.* 1534 τὸν Ἑλένης φόνον διώκων. An exact parallel in English may be cited from Shaksp. *Rich. II.* 2. 3. 128 *He should have found his uncle Gaunt a father, to*

rouse his wrongs and chase them to the bay. For a similar difficulty in the use of the abstract noun see on 1675. The plural is allusive as in *θάνατοι* (*El.* 484) cett.

51. *πυργώματα*: acc. after verb of motion without prep. 105.—Observe the asyndeton of the participles as in 34.

52, 3 = *Thesm.* 864, 5. Cf. *inf.* 609.

53. *πάντα τλάσ'* here of *suffering*, as in *Hec.* 1251, *Phoen.* 1725, *I. A.* 942, but of *daring* in *I. A.* 98, *Or.* 376, *Ion* 1497. Helen could not speak of herself in this play as sinning.

55. *συνάψαι πόλεμον*: not used of a combatant, as in most cases. The phrase has acquired the general meaning of 'to begin war,' and can be applied to an agent who sets war in motion without himself taking part in it. Similarly *κῆδος συνάπτειν* ('to contract an alliance') is used of the relative who promotes the marriage in *H. F.* 477. *Ἑλλήσιν* is thus dat. incommodi and is not to be joined directly with *συνάψαι* (instr.), as if the analysis were 'to join war to the Greeks.' In *Med.* 1232 the translation given by L. and S. overlooks *πολλά*. Wecklein's proposal *προσάψαι*, based on *Alc.* 482, is unnecessary.

56. *τί οὖν ἐτι ζῶ*; *Thesm.* 868.

57. *ἐτι* 'yet'—implying a contrast with existing conditions, and therefore common in threats, prophecies, etc., as in *Aesch. Prom.* 908, *Soph. Trach.* 257. Angl. 'a time will come when'... Cf. *Bacch.* 306 *ἐτ' αὐτὸν δὲ ψῆ κατὰ Δελφῶν πέτρας πηδῶντα*, *El.* 485, *Or.* 906.

58. *γνόντος* should not be taken with *Ἐρμού*. It certainly qualifies *κατοικήσει* rather than *εἰσήκουσα*. 'A time will come when I shall dwell with my husband, after he has learnt how that I never went to Troy, to avoid union with another.' The irregularity is due to an extension of the genitive absolute construction beyond its proper limits. Such extension becomes a fault of style when it leads to obscurity, but this is seldom the case, although the refusal to recognise the prevalence of the idiom often causes suspicion of the text. For examples see Appendix.

59. *ἵνα μὴ κ.τ.λ.* must be taken closely with *οὐκ ἤλθον*. The use of the subj. in place of the opt. after a historic tense gives the motive of the agent as conceived at the time of action (*Goodw.* § 318). Weber's statistics show that Eur. in this matter stands midway between the strictness of Homer (see *Monro H. G.* § 298), whom *Aesch.* and *Soph.* follow, and the freedom of normal Attic. His figures are 31 subj. to 65 opt.

61. *ἀσυλος γάμων* 'unforced by wooing': see on 524. It will be

observed that in this idiom there is always a certain kinship of meaning between the word compounded with *ἀ-* and the noun standing in the gen. case. For this reason Hermann and others are mistaken in understanding *γάμων* of her married state rather than of the advances of her suitors.—*ῥ*: “That any Attic poet or prose-writer ever used *ῥ* before a consonant is subject to grave doubt, and probably in prose the bi-literal form was unknown even before a vowel.” Rutherford, *New Phrynichus* p. 243.

63. *θηρᾶ* is found with the inf. also in 545.

64. *προσπίτνω*: she worships at the grave of the dead hero-king, praying that his spirit may be powerful after death to protect her: cf. Soph. *El.* 453 *αἰτοῦ δὲ προσπίτνουσα γῆθεν εὐμενῇ ἡμῶν ἀρωγὸν αὐτὸν εἰς ἐχθροῦς μολεῖν*.

66 sq. *ὥς*: the double final clause is very awkward and unlike the ordinary style of Euripides. It may well be that Schenkl is right in bracketing v. 65, which is entirely superfluous and may be due to the intrusion of *ἰκέτις* as a gloss on *προσπίτνω*. There is a similar difficulty in 741 sq. Observe the antithetical character of these two lines.

68 = *Thesm.* 871.

69. *Πλούτου*: ‘the house might be guessed to be that of Plutus.’ It is true that *προσεικάζω* is elsewhere construed with a dative of the object of comparison, since Aesch. *Ag.* 163 is doubtful. Nauck’s reading assumes a brachylogy for *Πλούτου ὀκφ*. It is however quite possible that Eur. here uses *προσεικάζω* with the construction of *ἐπείκάζω* in Soph. *El.* 663 *ῥ καὶ δάμαρτα τήνδ’ ἐπείκάζων κυρῶ κείνου*; So *εἰκάζω* in 421 (n.). It is worth notice that Eur. does not appear to use *ἐπείκάζω*, whereas Soph. rejects *προσεικάζω* and Aesch. has both.—For the act. inf. after *ἀξίως* where we should require the passive in English cf. *Alc.* 1060, *Bacch.* 474, *Heracl.* 315, *Or.* 1153.

70. *εὐθριγκοί*: ‘well fenced.’ See on 430.

74. *ὅσον*: ‘for all the likeness thou bearest to Helen.’...This construction, by which *ὅσος* appears to be equivalent to *ὅτι τοσούτος*, is perhaps exclamatory in origin: for the contrary view see Monro *H. G.* § 267. In Homer such sentences are often punctuated as containing two independent clauses, as e.g. *Il.* 5. 757 sq. Cf. *inf.* 664, Aesch. *Prom.* 908 *ῥ μὴν ἐτι Ζεὺς...ἐσται ταπεινός, ὅλον ἐξαρτύεται γάμον γαμείν*, Soph. *O. T.* 701, 1228, Eur. *H. F.* 816, *Ion* 796.

76. *περῶ*. This is the only passage where *περὶ* = ‘arrow,’ and here the epithet assists the sense. The edd. quote Aesch. *frag.* 129 (of the wounded eagle) *τάδ’ οὐχ ὄπ’ ἄλλων ἀλλὰ τοῖς αὐτῶν περὶ*:

ἀλυσκόμεσθα. The allusion is to Teucer's fame as an archer: *Il.* 13. 313 ἀριστος Ἀχαιῶν τοξοσύνη. Cf. *Soph. Aï.* 1120 sqq.

77. ἀπόλανσιν: acc. in apposition to the sentence as in 36. The repeated *ἄν* lends emphasis to the assertion: cf. *Andr.* 934 μὰ τὴν ἄνασσαν, οὐκ ἂν ἐν γ' ἐμοῖς δόμοις βλέπουσ' ἄν αὐγὰς τᾶμ' ἑκαρποῦτ' ἄν λέχη.

78. μ': for the acc. after ἀποστρέφεισθαι cf. *Suppl.* 159, *I. T.* 801, *Or.* 720. Similar cases are ἐξιστασθαι, ὑπεξελθεῖν, ἀποκνεῖν etc., and in Latin *auerti, egredi, exire* (*Aen.* 5. 438). The tendency to form transitive verbs by composition was continually on the increase: the style of Tacitus will furnish many illustrations.

79. καὶ has caused some difficulty. The desire to translate it as the copula has led to unwarranted suspicion being thrown on the words *δοτις ὦν* (see cr. n.). It goes, in fact, with the whole clause ταῖς... στυγεῖς and not with ἐμὲ alone. 'Dost thou *indeed* loathe me by reason of her sorrows?' Cf. 698 (n.), and Jebb on *Soph. O. T.* 989, *Ant.* 1253.—συμφοραῖς: causal dative, not very common where the cause is something external to the person concerned (contrast *inf.* 654), but cf. *Ion* 940 ἀπαντᾷ δάκρυά μοι τοῖς σοῖς λόγοις, *Or.* 461 αἰδώς μ' ἔχει εἰς θυμῶν' ἔλθειν τοῖσιν ἐξεργασμένοις, *Suppl.* 1042 φυλακὰς ἀνῆκα τοῖς παρεστῶσιν κακοῖς, *ib.* 150, *Soph. Trach.* 1127.

80. με χρῆν. Herwerden holds that Eur. never employed the augment with this word, except when required by metre. The authority of the MSS is worthless on points of this kind.

82. τοῖς λελεγμένοις is not the causal dat. but the direct object of σύγγνωθι. Cf. *El.* 348 σύγγνωτε τοῖς εἰρημένοις. ἡμῖν is best taken as dat. of the agent with λελεγμένοις (*El.* 1106), but might be ethic dat. The view that λ. is a closer determination of ἡμῖν by σχῆμα καθ' ὅλον καὶ μέρος (Wilamowitz on *H. F.* 162) is less simple.

85. εἰ: Goodw. § 494. θαυμάζω has two constructions, (1) acc. pers. and gen. rei, and (2) gen. pers. and acc. rei. Here the clause Ἐλέηνη εἰ στυγεῖς takes the place of the genitive much as the passive *O. T.* 289 μὴ παρὼν θαυμάζεται implies θαυμάζω σε εἰ μὴ πάρε.

86. The MSS reading is unmetrical and some correction is necessary. The reading given in the text assumes that πῶθεν, an intrusion from 83, succeeded in ousting δέ μ'. If πῶθεν is kept, cf. *Phoen.* 123, *El.* 779. There is a general resemblance to *Ion* 258 sqq.

90. φυνγὰς. The story of the banishment of Teucer by his father Telamon, and his subsequent settlement at Salamis in Cyprus, which is alluded to in the well-known lines of Horace (*Od.* 1. 7. 21 sqq.), had

been treated in the *Salaminiae* of Aeschylus and the *Tenue* of Sophocles.

91. *ἄν εἴης* of what is actually present. Tr.: 'you must be unhappy.' The employment of the optative with *ἄν* illustrates the Greek avoidance of direct statement: lit. 'you would on investigation be found unhappy.' This idiom, which appears to be also colloquial, is not very common and sometimes misunderstood. To the examples given by Goodw. § 238 add *inf.* 467, 834, *Ion* 543, *Andr.* 1165 *πῶς ἄν οὖν εἴη σοφός*; *I. A.* 843, *Ar. Eq.* 414, *Thesm.* 847, *Herod.* 9. 71, *Dem.* 30. 11.

92. *τῖν' ἄν κ.τ.λ.* 'What nearer friend could'st thou have (than a father)?' *μᾶλλον φίλον* should be distinguished from *μεῖζω φίλον* ('a greater friend'): cf. Aesch. *Cho.* 218 (Orestes to Electra) *μὴ μάστεν' ἐμοῦ μᾶλλον φίλον*.

93. *ἐκ τοῦ*; 'why?' scil. *ἐκβάλλει*. Cf. 1270 n.—*συμφορὰν* almost = bloodguiltiness, by a euphemism, for which see Jebb on Soph. *O. T.* 99. So *συμφορὰ χρῆσθαι* *passim* in the Orators: e.g. *Lys.* 13. 40. Cf. Lat. *calamitas*. It would also be possible, but not so good, to take the word *subjectively*, as implying something terrible (Verrall on *Med.* 54). In any case the meaning is not merely:—'for this is unfortunate.'—*ἐχει*: 'involves, implies.' Cf. 506.

96. *οἰκῶν* must be taken with *εἶφος*. *ἐπὶ εἶφος* is combined with the verbal noun *ἄλμα*: this is less harsh than *H. F.* 510 *πτερὸν πρὸς αἰθέρ'*, *Tro.* 1320 *πτέρυγι πρὸς αἰθέρα*, cf. *Bacch.* 164. For *ἄλμα* cf. Soph. *Ai.* 833 (of the same event) *ξὺν ἀσφαδάστω καὶ ταχεῖ πηδήματι*.

97. *σωφρονῶν* = 'sane in mind,' as often.

98. *τὸν Πηλέως τιν'*: the art. indicates a definite person, and *τις* that he may be unknown to Helen. Cf. Soph. *O. C.* 288 *ὅταν δ' ὁ κύριος παρῇ τις*, *Ar. Av.* 1444 *ὁ δὲ τις*.

99. Pausan. III. 24. 10 mentions the tradition that Achilles was among the suitors of Helen, but dismisses it as incredible for various reasons. According to another legend, Achilles ultimately wedded Helen and dwelt with her in the island Leuce (*Andr.* 1261), whence sounds of high revelry were heard at night by passing sailors (Philostrat. *Heroic.* xx. 32, Pausan. III. 19. 11).

100. *ἔθηκε*: the act. is used of the founder or the *ἀγωνοθέτης*. Homer describes Thetis as offering the arms as a prize (*ἔθηκε δὲ πόντια μῆτηρ*, *Od.* 11. 546). Contrast *ἔρω ἔθετο* (*inf.* 249) = 'provoked strife.'

101. *καὶ δὴ τί*: a combination also found in *El.* 655, *Or.* 1188, and

Hec. 758. It is a stronger form of *καὶ τίς* (583) etc. 'Why! how can this *really* (δὴ) prove the bane of Aias?'

103. *πῆμασιν*: causal (79, n.).

104. *γ'* assents to the suggested inference.

105. *γάρ* in questions (cf. 107) indicates surprise: 576 n.—*πόλιν*: for the acc. see 144.

106. *καὶ...γε*: 110.—*ξύν*: adv. separated from verb. This is not an instance of tmesis in the stricter sense as explained by Monro, *H. G.* § 176. Contrast *Soph. El.* 746 *ξὺν δ' ἐλίσσεται τμητοῖς ἰμάσιν*.

108. *οὐδ'*. Shilleto in Appendix B to his edition of *Dem. de F. L.* established that *οὐ* is properly combined with *ὥστε* and the inf. only when either (1) it is closely connected with a single word, or (2) it is retained in *oratio obliqua*, as representing *ὥστε οὐ* c. indic. in the *oratio recta*. This is one of the examples that cannot be made to agree with the rule, the others being *Soph. El.* 780, *Eur. Phoen.* 1357 and *Dem.* 53. 1. To these must be added *Lycurg.* 3 and possibly *Dem.* 9. 48. No satisfactory account has been given of the exceptions, and, although it would be easy to read *μένει* here, as Shilleto proposed, some of the other passages resist emendation.

109. *ἀπόλλυνται*: for the present see Goodw. § 27.

110. *καὶ...γ'* has two meanings, (1) 'yes and...' as here and 106, (2) *γε* emphasises the preceding word, as in *Phoen.* 619 and the passages there quoted by Porson. Add *Med.* 704, *Hipp.* 893. To take the latter view here would mark too strongly the contrast between Greeks and Trojans, whereas the intention is rather to add to the tale of sufferings coming through Helen.—*πρός* tends to reassert its adverbial character in Attic: it occurs several times in *Eur.* and is fairly common in the Orators.

111. *πόσον χρόνον*: 'how long has the city been sacked?' Contrast *Aesch. Ag.* 278 *ποίου χρόνου δὲ καὶ πεπόρηται πόλις*; The expression in the text views the existing condition, while the genitive looks back to the date when it arose.—The use of *γάρ* is open to question here, since neither surprise nor indignation is expressed (see cr. n.).

112. *ἐπτά*: this is taken from *Od.* 4. 82 (of Menelaus) *ἣ γὰρ πολλὰ παθὼν καὶ πόλλ' ἐπαληθεῖς ἡγαγόμεν ἐν νηυσὶ καὶ ὀγδοάτῳ ἔτει ἦλθον*. Cf. *inf.* 776.—*καρπίμους* is defended by such expressions as *δεκαπύργω χρόνῳ*, *Tro.* 20. Cf. *El.* 1153.

115. *ἦ καὶ*, an eager question: see *Soph. Ai.* 38 (Jebb).

116. This accords with Menelaus' orders to his attendants in

Tro. 882 κομίζετ' αὐτήν, τῆς μαιφονωτάτης κόμης ἐπισπάσαστες. The same phrase occurs in *Andr.* 402, 710.

117. κλύων : for the tense see *inf.* 788.

118. γ' answers in the affirmative the principal question introduced by εἶδες.

119. δόκησιν—'fancy'—is generally employed with innuendo, and denotes a belief without any solid support. Cf. *Soph. Trach.* 426 ταὐτὸ δ' οὐχὶ γίγνεται δόκησιν εἰπεῖν κάξακριβῶσαι λόγον, *Eur. Or.* 636 with Wedd's note. For μὴ with imperf. ind. see Goodw. § 369. 3.

121. 'So there could be no doubt of this fancy which you imagined?' Badham's correction seems necessary, since otherwise the plural is less appropriate.

122. †εἰδόμεν καὶ νοὺς ὁρᾷ†. It is difficult to avoid the suspicion that the MSS tradition has been influenced by the famous line of Epicharmus (*frag.* 249 Kaibel) νοὺς ὁρᾷ καὶ νοὺς ἀκούει· τὰλλα κωφὰ καὶ τυφλά, and that a marginal adscript may have displaced some such words as εἶδον ἢν ἔκρανε νοὺς. [Similarly, I now find, Mr W. Headlam in *J. P.* 21. 80.] Wecklein brackets this and the preceding line, but Helen's insistence on this point has an obvious dramatic purpose. The middle form εἰδόμεν is affected by *Soph.* (Jebb on *Phil.* 351), but is used by *Eur.* in dialogue only at *Ion* 1279, *Herac.* 29 ἴδεσθε.

124. οὐκουν...γ' : wherever he is, he is not at Argos. For this combination cf. *inf.* 1251, *Soph. Ant.* 321.

125. οἷς κακὸν λέγεις. There is a plaintive irony in these words which should not be mistaken. Instead of saying simply ἐμοὶ or ἐκεῖνοις, Helen will neither admit nor deny her relation to Menelaus : 'sad is this news for those whom the sad news touches.' She recognises, before Teucer has spoken the words (126), that his message implies disaster to Menelaus. No alteration is needed. Cf. *Ion* 1561 ἰδῶσι δ' οἷς ἔδωκεν. Herwerden thinks that the words imply further 'to those whom you abuse,' i.e. Helen : but this is far-fetched.

126. ὧς=know that. So *Andr.* 255, *Soph. Phil.* 117, *At.* 39. This idiom is often employed by *Eur.* in conjunction with the fut. ind. to express a strong resolution : cf. *inf.* 831, *I. A.* 1367, Wecklein on *Med.* 609.—ἀφανῆς with the verb ἀφανίζω has almost a technical meaning in connexion with those lost at sea. Cf. *I. T.* 755 ἦν τι ναὺς πάθῃ, χῆ δέλτος ἐν κλύδωνι...ἀφανῆς γένηται and *Aesch. Ag.* 657. The incident of the storm may be traced to the Ἴλου πέρις of Arctinus, and the Νόστοι of Hagias.

127. πορθμός : 532.

128. *ἄλλον*: scil. *πορθμόν*, since otherwise *περὼντας* is required in 130. But it is incorrect to suggest that *ὤμισεν* could not mean 'parted,' a meaning which is found in *Hec.* 941, *Ion* 1459, *inf.* 1670.

129. *νώτοισι*: for the metaphorical use see on 842. So in Homer of the sea.

134. *δῆ=ῆδη*: 'she is dead and gone ere this.' For its meaning and position at the end of the line cf. 279, 1171, *Soph. Trach.* 460, *Phil.* 1065.

135. *οὐ πον*: 'you don't mean that...?' This is a favourite form of interrog. in Eur. (= *num*). Cf. *El.* 235, *I. T.* 930.

136. *γ'*: Cobet remarks that after *φασίν* there is no room for the particle, but the usage of Eur. is against him. In such cases *γε* adds a further corroboration to the mere assent. Cf. *Bacch.* 812 *μάλιστα, μυρίον γε δούς χρυσοῦ σταθμόν, Hec.* 995 *σῶς, ἐν δόμοις γε τοῖς ἐμοῖς φρουρούμενος, I. T.* 568 *ἔστ', Ἀθλιός γε*.

138. *τεθνᾶσι καὶ τεθνᾶσι*. This is an instance of the quibbling style of Euripides, ridiculed by Aristoph. in *Ach.* 396 etc. Cf. *Alc.* 521. *ἔστιν τε καὶ ἐστίν, inf.* 696, 1134, *Hipp.* 1034, *Phoen.* 272, 357, *Hec.* 566, 1121, *Ion* 1444.

140. *ἄστροις*. Cf. *Hor. Od.* 1. 3. 2 *Sic fratres Helenae, lucida sidera*. The legend of the appearance of the *Διδσκόροι* as constellations appears first in Euripides (*inf.* 1498, 1664). The twin gods, who are found as *θεοὶ σωτῆρες* under different names in various districts of Greece, were believed to manifest their saving help in the form of St Elmo's fire, a double light shining on the masthead during electrical disturbance. The story of Castor and Pollux is discussed by Wilamowitz on *H. F.* 30 and Frazer on Pausan. II. 1. 9.

142. *σφαγαῖς*: suicide by the sword. Cf. 301. No other authority is quoted for this story.—*ἐνεκ'* is the Ionic form of *ἐνεκα* and should probably be restored in Tragedy wherever a long syllable is required, although *οὐνεκα* has MSS evidence very strongly in its favour. In Aesch. M has *ἐνεκα* twice but *οὐνεκα* four times; in *Soph.* L never gives *ἐνεκα* but has 25 instances of *οὐνεκα*; in Eur. *ἐνεκα* has MSS authority in five passages only (Weir Smyth's *Ionic Dialect* § 715). See however Meisterhans³ p. 216.

143. *διπλά*: i.e. the recital of sorrows renews the pain of suffering. Cf. *frag.* 44 *παλαιὰ καινοῖς δακρύοις οὐ χρη' στένειν, inf.* 771.

144. *δόμοις*: acc. of goal after a verb of motion without prep. as in 51. See Index s.v. accusative.

146. *προξένησον*: 'lend thy service.' The word recalls the ar-

rangements for consulting the oracle at Delphi, according to which visitors lodged with their respective *πρόξενοι* (*Ion* 551, 1039), and were introduced by them into the sacred precincts (*Ant.* 1103).

147. *δπη*: 'by what course I might direct my voyage....' The clause is an indirect question attached to *μαντευμάτων*. *νεὺς πτερόν* is equivalent to 'my ship under sail.' For *στέλλειν* cf. *I. T.* 70 *ἐνθ'* *Ἀργόθεν ναὺν ποντίαν ἐστείλαμεν*. *Alc.* 112 is doubtful, but in *Aesch. Suppl.* 723 *στείλασα λαΐφος* = 'furling sail,' and so apparently *Hec.* 1081.

149. *οικεῖν*: the pres. inf. is used here as in *Or.* 945 because the oracle was in effect a command: see Goodw. § 98. But this principle does not help the elucidation of such passages as *Aesch. Prom.* 667 *πυρωπὸν ἐκ Διὸς μολεῖν κεραυνόν* following *βάξιν ἦλθε*, where the aor. inf. in indirect discourse appears to take the place of the fut. or aor. with *ἀν*. Goodw. § 127.

150. *χάριν*: 'in honour of': cf. *Aesch. Ag.* 25. This is a good instance to show how the word gradually became a preposition. See especially *I. T.* 566 *κακῆς γυναικὸς χάριν ἄχαριν ἀπώλετο*, *inf.* 806, 1373. —*ἐκεῖ* has been unnecessarily suspected. Although Greece is not explicitly named, the contrast between old and new Salamis is clear enough. *I. T.* 358 *τὴν ἐνθάδ' Ἀῶλον ἀντιθεῖσα τῆς ἐκεῖ* is exactly parallel.

151. *πλοῦς αὐτός κ.τ.λ.* Cf. *Andr.* 265 *τὸ δ' ἔργον αὐτὸ σημαίνει τάχα*, *Phoen.* 623 *αὐτὸ σημαίνει*.

154. *ἐν*, 'engaged in,' as in *Hipp.* 452 *ἐν μούσαις*, *Ion* 638 *θεῶν δ' ἐν εὐχαῖς ἢ λόγοισιν ἢ βροτῶν*, *Soph. O. T.* 562 *ἦν ἐν τῇ τέχνῃ*. —*φοναῖς θηροκτόνοις*: lit. beast-slaying bloodshed. The compound is *epithetised*, as explained by Brugmann, *Comp. Gr.* II. § 50, and does not differ essentially from *Or.* 833 *μητροκτόνον αἷμα*, *Soph. Ant.* 1022 *ἀνδροφθόρου αἵματος*, since the force of the adjective is in each case transferred. The redundancy of the compound phrase is a common poetical device especially favoured by Eur. (e.g. *λευκότριχες πλόκαμοι Bacch.* 112, *εὐδαιπνοὶ δαῖτες Med.* 200, *εὐπῆχες χεῖρες Hipp.* 211). Cf. *Soph. Ai.* 546 *νεοσφαγὴ φόνον*, *Aesch. Ag.* 235 *καλλιπρώρου στόματος*.

156. *μήτε* is answered by *τε* as often (e.g. *Heracl.* 454). But *τε... ὅτε* (*μήτε*) is never found: Jebb on *O. C.* 1397.

159. *ἀντιδωρησάτο*; these forms, probably due to Ionic influence (Weir-Smyth's *Ionic Dialect*, § 585), are found occasionally in tragedy, as in *H. F.* 547. For their origin see Giles, *Comp. Phil.* § 472.

164. *καταβαλλομένα*, though much criticised, appears to be sound.

The verb is used in the mid. with such objects as λόγον in the sense of 'to promulgate, publish, or employ.' This is proved by Lucian, *Amor.* 54, § 458 ἄλλην ἀρχὴν καταβαλλομένου τρίτων λόγων, Arist. *de Mundo*, 6, p. 397 b 19 τῇ μὲν θεῷ δυνάμει πρόποντα καταβαλλόμενοι λόγον οὐ μὴν τῇ γε οὐσίᾳ, Diod. Sic. 3. 62 μυθογράφων καὶ ποιητῶν τερατώδεις λόγους καταβεβλημένων, Dion. Halic. *Ant. Rom.* 1. 1 πρᾶγματων μηδεμιᾶς σπουδῆς ἀξίων ἱστορικὰς καταβαλλόμενοι πραγματείας. Similarly the passive is found in Ar. *Eth.* 1. 5 *ad fin.*, Plat. *Soph.* 232 D. It is probable that this meaning is not directly derived from that of 'founding a constitution' or 'a school of philosophy' (cf. e.g. Plut. *Mor.* 329 A), but is rather a parallel development. Herwerden thinks that οἶτον, which he adopts, is acc. termini or that ἐς μέγαν οἶτον should be substituted. οἶκτον is, however, to be preferred, being commonly employed by Eur. in the sense of 'lamentation': v. Lexx. For the middle see on 20 and contrast the active as employed in Herod. 1. 122 κατέβαλον φάτω.

165. γόνον: acc. of internal object. 'What groans shall I heave forth?' Since there is no question of rivalry here, the usual dative does not appear. Cf. 546, and ἀμιλλα= 'effort' in *El.* 95.—μοῦσαν: 'how shall I wake the strain of minstrelsy?' But there is a kind of oxymoron which cannot be adequately rendered in English. μουσα, which, like the prose μουσική, denotes education (*Med.* 1085) or literary study (*Hipp.* 452, *Alc.* 962) as well as music in the stricter sense, carries with it an implication of ease and happiness (cf. *Med.* 192 sqq.). The only μουσα of the unhappy is to be found in δάκρυα καὶ θρήνοι (*Tro.* 120, 608, *I. T.* 183).

167. πτεροφόροι. The Sirens are always represented in art as winged, i.e. either as women with birds' wings or as birds with human heads. After their legendary contest with the Muses, they are said to have been deprived of their wings (Suidas s.v. ἄπτερα, Pausan. ix. 33, 3). They are introduced here because of their connexion with death. Their images were commonly carved on tombs (Erinna, *fr.* 5 στάλαι καὶ Σευρήνες ἐμαὶ καὶ πένθιμῃ κρωσσέ= Anth. Pal. vii. 710), owing doubtless to the common superstition that the soul takes its departure from the body on wings or even actually in bird-form (see Frazer's *Golden Bough*, i. 2 p. 253). Tr.: 'Come, winged maidens, virgin daughters of Earth, with the Libyan flute or pipes to accompany my sobs, with tears to mingle with my wailing, sorrow upon sorrow, strain upon strain, if your music might guide these cries of death harmonious with lamentations to Persephone, that she may receive as an offering beneath her

gloomy halls the hymns devoted to the dead as the tears spring freshly from my eyes.'

170. *Δίβυν* is not merely a literary epithet of the flute, but serves to indicate that the lotus-plant came from Libya. So *H. F.* 684, *Alc.* 347, *I. A.* 1036, *Tro.* 544.

174. *μοῦσ' εἰ τὰδε κ.τ.λ.* The MSS reading cannot be correct, since (1) it is not possible to give to *μουσεῖα* any other meaning than 'places of song,' (2) to construe 'may P. guide to her halls of song' is harsh and improbable, (3) P. is elsewhere spoken of as the recipient of lamentations, which are her due. Cf. *Or.* 963 *κτύπον τε κρατὺς, δὲ ἑλαχ' ἂ κατὰ χθονὸς νεπτέρων Περσέφασσα καλλιπαις θεά.* Similarly Pind. *Ol.* 14. 19 f. The conjecture adopted in the text is not a violent remedy and yields fair sense, but the whole passage is uncertain.

176. *φόνια φόνια*: the repetition of words in order to heighten their effect was employed by Eur. to excess: 214, 249. Rare in Soph. (*Al.* 621) and ridiculed by Arist. (*Ran.* 1352).—*χάριτας* is supported as against Lobbeck's emendation by Aesch. *Cho.* 319 with the Scholion: *χάριτας δὲ νεκρῶν πάντες φασὶ τὸν γόνον* (Paley).—*ἐπὶ δάκρυσι*: here strictly 'in addition to.' The use of the prep. in 1285 (n.) is slightly different. With these words *παρ' ἐμέθεν* should, I think, be combined: 96 n.

177 sq. *παιᾶνας νέκυσσι μελομένους*. This reading, as against the vulgate, is rendered almost certain by a comparison of *Phoen.* 1303 *ἀχὰν μελομένην νεκροῖς* and *I. T.* 183 *τὰν ἐν θρήνοισιν μοῦσαν νέκυσσι μελομένην*. For *μέλεσθαι* cf. 1161. We have in this phrase a striking instance of oxymoron, since paeans are hymns of joy in honour of Apollo. Cf. Aesch. *Cho.* 151 *παιᾶνα τοῦ θανόντος ἐξανδωμένης*, *Tro.* 578 *ΕΚ. ὁμοι. ΑΝ. τί παιᾶν' ἐμὸν στενάξεις;*

179. *κυανοειδές*: the phrase no doubt follows Homer's *κρήνη μελάνυδρος*, which is generally explained of the black appearance of deep water.—*ἀμφί*: 'in the neighbourhood of...' is generally followed by the acc. in this connexion (*Hec.* 649, *Or.* 1310), but cf. *I. T.* 6.

181. *φοίνικας*: the same scene is described in *Hipp.* 126 *πορφύρεα φάρεα ποταμῷ δρόσῳ τέγγουσα, θερμὰς δ' ἐπὶ νῶτα πέτρας εὐαλλοῦ κατέβαλλ'.* The sunlight was supposed to revive the colour, as Musgrave explains citing Pollux 1. 49 *χαίρει δὲ ἡλίῳ ὁμολοῦσα τῆς πορφύρας ἡ βαφή, καὶ ἡ ἀκτὶς αὐτὴν ἀναπυρσεύει, καὶ πλείω ποιεῖ καὶ φαιδρύτεραν τὴν αὐγὴν, ἐκφοινισσομένην ἐκ τοῦ ἄνω πυρός.*

185. *ἄλυρον* implies a contrast between the flute (171) and the joyful lyre. So *I. T.* 146 *ἀλύροις ἐλέγοις*, *Phoen.* 1028 *ἄλυρον μοῦσαν*,

Aesch. *Eum.* 331 ὕμνος...ἀφόρμικτος, Soph. *O. C.* 1221 μοῖρ' ἀνυμέναιος ἄλνυρος ἄχορος.

186. The metre is defective as compared with 174. The supplement required is something like Wecklein's ἀμὰ πόντι'.

188. *ἰέσσα* should not be altered to *ἰησι*, since the change from participle to finite verb (*ἀναβοᾷ*) is one of the commonest forms of anacoluthon. Cf. *Hec.* 239 ἡλθες...δυσχλαινία τ' ἀμορφος, ὁμμάτων τ' ἀπο φόνου σταλαγμοὶ σὴν κατέσταζον γένυν, Thuc. 4. 100 προσέβαλον τῷ τειχίσματι, ἄλλω τε τρόπῳ πειράσαντες καὶ μηχανὴν προσήγαγον, Soph. *Trach.* 676 τοῦτ' ἡφάνισται, διάβορον πρὸς οὐδενὸς...ἀλλ'...φθίνει. Similarly *inf.* 261, *Bacch.* 1132, *Med.* 1316. See Jebb's note on *O. C.* 351.

189. *μύχατα*, 'inmost,' is appropriate, and no such word as *μύχαλα* is known, though Paley thinks it may mean 'winding.' It is not likely that the word is a gloss.

195. *δάκρυσι*: 'tears upon tears.' In certain expressions of this kind in poetry we find a survival of the old comitative use of the instrumental (dative) without any preposition, cf. *inf.* 365, *Phoen.* 1495 φόνῳ φόνος, *Or.* 1257 πῆματα πῆμασι, Soph. *El.* 235 μὴ τίττειν σ' ἄταν ἄταις, *Ai.* 866 πόνος πόνῳ πόνον φέρει, *h. Apoll.* 2. 176 (354) δῶκεν ἔπειτα φέρονσα κακῷ κακόν. It is to be remembered that, broadly speaking, an instance of a case accompanied by a prep. (e.g. *ἐπὶ δάκρυσι*) implies the previous use of the case alone with the same meaning.

197. *μέλουνσαν*=becoming the portion of. There is no personification of *πυρ* since the vb. does not require a living agent: *I. T.* 645 σε...ρανίσι μελόμενον αἰμακταῖς, *Ar. Lys.* 1306 τᾷ σιῶν χοροὶ μέλοντι.

202. *ὑπ'*: 'under the influence of' emotion, as *inf.* 417, Soph. *O. T.* 1073. *αἰσχύνας* is gen. obj. after *ἀλγέων*.

206. *ἄγαλμα*, 'glory,' carries with it here the implication of *physical beauty*. Cf. *frag.* 284, 10 λαμπροὶ δ' ἐν ἡβῃ καὶ πόλεως ἀγάλματα φοιτῶσ', *El.* 388 αἱ δὲ σάρκες αἱ κεφαὶ φρενῶν ἀγάλματ' ἀγορᾶς εἰσιν. Note the double gen. after this word.—*διδυμογενὲς* is merely equivalent to *δισσόν*: see on *τριζύγοις* 357.

207. *ἱππόκροτα*: 'echoing with galloping steeds': cf. *Hipp.* 229 γυμνασίῳ τῶν ἱπποκρότων. Possibly in *Bacchyl.* 5. 48 we might read *ἰεθ' ἡνιόκροτον*.

208. *δονακέντος*: *I. A.* 179 Εὐρώτα δονακοτρόφου, *I. T.* 400 τὸν εὐδρον δονακὸχλοα Εὐρώταν.

209. *νεανιᾶν* is a certain emendation for *νεανίαν*, which cannot be

rendered 'scene of youthful labour.' The use of *νεαρίας* as adj. elsewhere (*νεαρίας θώρακα* *H. F.* 1095, *νεαρίας λόγους* *Alc.* 679, *inf.* 1562) lends no support to this.

211. *δαίμονος*: gen. of exclamation, 1223. The notion of causality is probably not inherent, but accidental; lit. 'alas in respect of...'

213. *αἰὼν δυσάλων*: a favourite pleonasm in Eur., cf. *I. T.* 203 *δυσδαίμων δαίμων*, 216 *νόμφαν δύσνομφον*. Further instances are given by Professor Tyrrell on *Tro.* 75 *δύσνοστον νόστον*. For other cases of oxymoron in this play see Index.

214. *ἔλαχεν* = 'was assigned to thee,' an inversion of the ordinary expression, but cf. *Il.* 23. 79 *ἀλλ' ἐμὲ μὲν κῆρ ἀμφέχευε στυγερή, ἣ περ λάχε γενόμενον περ*. So probably *Hēr.* 80.

215. *πρέπων κ.τ.λ.* 'Conspicuous in mid-heaven with the plumage of a snow-white swan.' Cf. *Soph. Ant.* 114 *λευκῆς χιόνος πτέρυγι*.—*πτερῷ* is the instr. dat. expressing manner or respect: cf. *Bacch.* 683 *πᾶσαι σώμασιν παρεμέναι* with Tyrrell's note. So *inf.* 379, 523.

221. *οὐκ εὔδαιμονεῖ*: 'are fallen from their high place'—a meiosis. The phrase is free from objection, and *εὔδαιμονεῖν* is a word of stronger import than its ordinary equivalents in English: cf. *I. T.* 543 *τί δ' ὁ στρατηγός, ὃν λέγουσ' εὔδαιμονεῖν*; = 'whose glory is spread abroad.'

226. *ὁ δὲ σός*: scil. *πόσις*—a curious omission made less harsh by the mention of *βάρβαρα λέχη* in the preceding sentence.

228. *τὰν Χαλκίαιον*. Athene was worshipped at Sparta under this title. The precinct and temple of A. of the Brazen House are described by Pausanias, 3. 17. 2, 3. In spite of his assertion that the temple was made of bronze, it is probable, according to Mr Frazer, that the building was merely lined with bronze plates—a practice which is believed to have been borrowed by the Greeks from the East at an early period. This famous sanctuary was the scene of the death of the traitor king Pausanias (*Thuc.* 1. 134). Cf. *Arist. Lys.* 1302, 1320, *Eur. Tro.* 1113 *χαλκίπυλόν τε θεῶν, inf.* 1467.

229 sqq. I have kept the vulgate reading in the text without feeling much confidence in its integrity. Dindorf contends that to say 'what Trojan or what Greek' is equivalent to saying 'who of all mankind,' but it seems strange to introduce a possible Greek builder into this context. Hermann and others rewrite the passage in order to avoid this. According to Homer (*Il.* 5. 59) the builder was Phereclus.

231. *τὰν...πέυκαν*. Homer describes the ships built for Alexander as *ἀρχεκάκους αἱ πᾶσι κακὸν Τρώεσσι γέγοντο* (*Il.* 5. 63). Cf. *Hec.* 631 sqq.

236 sq. are perhaps rightly rejected by Dindorf. They appear to be made up from vv. 27 and 30.

238. ὁ πολυκτόνος. The repetition of the article gives cumulative force to the several epithets, as in Arist. *Nub.* 750 ἤδη παρὰ τοῖσι φαρμακοπώλαις τὴν λίθον ταύτην ἐόρακας τὴν καλὴν, τὴν διαφανή.

239. Πριαμίδαις, probably introduced to mark the ultimate effect of Aphrodite's interposition, is unsuitable in a clause which describes her as conveying death from Phrygia to Greece.

241. χρυσέοις θρόνοις is no doubt an echo of the Homeric epithet χρυσόθρονος (*Il.* i. 611), but the latter is constant, having no special application to its context, whereas here χρ. θ. is accommodated to ὑπαγκάλισμα σεμνόν.

244. δρεπομέναν, 'as I fain would cull....' The middle expresses the interest of the agent. For the sense cf. *Ion* 889.

245. Χαλκίοικον: acc. as in 105.

252. μαψίδιον. Her name is idly talked of: there is no corresponding reality.

253. τοι is required to mark the application of a general truth to Helen's case.

255. συνεύγην. The metaphor is common in tragedy, but Eur. alone employs this compound. Cf. *Hērō.* 1389 οἷα ξυμφορᾷ συνεύγης, *Andr.* 98, *Alc.* 482. Soph. has the double compound: ὁδοῦνεκ' ἀτῆ συγκατέξενκται κακῇ (*Ai.* 123).

256. ἄρ' is here equivalent to ἄρ' οὐ. So *Alc.* 341 ἄρά μοι στένευ πάρα τοῖσδ' ἁμαρτάνοντι συζύγου σέθεν; In such cases there is an ironical tone: 'What! did my mother....' (Jebb on Soph. *O. T.* 823.) The particle is so employed also in Prose: Dem. 55. 15.—ἀνθρώποις is dat. iudicantis, as distinguished from the dat. eth.: Soph. *O. C.* 1446 ἀνάξια γὰρ πᾶσιν ἔστε δυστυχεῖν, Catull. 86. 1 *Quintia formosast multis mihi candida*, Kuehner-Gerth § 423, 18 δ.

260. γὰρ is impossible here, unless 257—259 are bracketed (see cr. n.). But apart from the particle there is no justification for cutting down the text. Not only was her birth τέρας, but also her life and fortune. Perhaps, then, we should read τ' ἄρ': 'and, as I know now, my life is a marvel.' But I prefer Kirchhoff's correction: for δέ and γὰρ confused see Tucker on Aesch. *Cho.* 32, and *sup.* 218 L has βλοῦ.

261. αἴτιον: scil. ἐστίν. For the anacoluthon see on 188.

262. ἀγαλμα, 'a picture.' Cf. Aesch. *Ag.* 1329 βολαῖς ὑγρώσων σπύγγος ὤλεσεν γραφήν, Eur. *frag.* 621 ὃν γ' ἐξαλείφει ῥᾶον ἢ γραφήν θεός. Herwerden remarks that, as statues were painted, it is un-

necessary to suppose that a picture is meant here, but the illustrations cited point the other way, and *ἀγαλμα* is connected with *ζωγράφου* in Plat. *Legg.* 12. 956 B. In fact, the word denotes an *artist's handiwork*, and so can be applied to *ἀνδράς* or *γραφή*.

263. *λάβον*. The vulgate *λάβου* is objectionable in syntax as well as in form. For the prodelision of the augment in the sixth foot, cf. Soph. *Ant.* 457, *Ai.* 557. *λαβεῖν* is now universally condemned, but it is worth notice that in *Od.* 24. 380 the inf. is found, with the subj. in the nom. and in the first person, of a wish incapable of fulfilment. It is not however probable that Eur. is reviving this Homeric construction in view of the frequency of the past indic. in the same connexion (Goodw. § 732).

264. It is not enough for Helen to sacrifice her beauty, which might save her from future danger, but the remembrance of her past misfortunes must also be blotted out from men's minds. Hence Herwerden's rejection of 264—266 spoils the sequence of thought. The suggestion to alter *τὰς τύχας* is plausible, but Helen is speaking entirely from her own standpoint. The note of her undeserved ill-fortune dominates the play: 280 sqq.

266. *ἔσφζον*: 'held in mind.' The middle is more common in this sense (*Bacch.* 793), as expressing the concern of the agent, but is not essential, as appears from a comparison of Plat. *Rep.* 455 B with *ib.* 486 C. Compare the use of *φυλάσσω* and contrast *διωλλῶναι* (*O. T.* 317) and *διαφθείρω* (*Hipp.* 389).

267. *ἀποβλέπων*: 'depending on a single issue.' The notion is of looking away from other things and so concentrating attention on a single object: *πρὸς τὰ κολν' ἀποβλέπειν* (*Suppl.* 422), *πρὸς μίαν ψυχὴν βλέπειν* (*Med.* 247).

269. *ἐγκείμεθα*: 'are beset by,' as in 924.

272. *ὅστις = εἰ τις*. In such cases the relative clause is either, as in v. 267, the subj. of the sentence or, as here, stands in apposition to it: cf. *inf.* 941, *El.* 816, *H. F.* 163, *I. T.* 606, *Ion* 475, *Tro.* 649, 1166, *Phoen.* 509, *Med.* 220. So in Thuc. 2. 44, 1; 62, 4; 3. 45, 7. And in Latin: Cic. *Sest.* 27 *cum hoc satis esset signū esse improbum, quī mutata ueste non esset*. Ennius ap. Aul. Gell. 6. 17 *ea libertas est qui pectus purum et firmum gestitat*.

273. *ἔπειτα*: 'in the next place,' answers to *πρῶτον μὲν* (270).

276. *βαρβάρων*: for the sentiment cf. *Or.* 1115, *I. A.* 1400. A number of similar passages are collected by Mr Haigh, *Tragic Drama* p. 278.

277. *ἄγκυρα* is drawn into the relative clause, and stands in no definite syntactical relation to the main sentence. 'As for the anchor which buoyed...he is dead.' This is one of the phases of anacoluthon: cf. Soph. *O. C.* 1150 λόγος δ' ὅς ἐμπέπτωκεν ἀρτίως ἐμοί...συμβαλοῦ γνῶμην. This principle is developed and explained by Mr E. S. Thompson on Plat. *Men.* 96 A. For the metaphor cf. Ar. *Eq.* 1244 λεπτὴ τις ἐλπίς ἐστ', ἐφ' ἣς ὀχοῦμεθα, *Or.* 68, *Hec.* 79 παῖδ' ἐμὸν, ὅς μόνος οἰκῶν ἄγκυρ' ἔτ' ἐμῶν.

279. *δή*: 134.

280. *φονεύς*: I am become her murderess, wrongfully so it is true, but I am the victim of injustice. *ἄδικα παθεῖν* is a characteristic of Helen's life: 270, 1148. *τᾷδικον* is equivocal, combining the unjust ascription with the ascription of guilt.

282. *δωμάτων ἐμοῦ τ'*: for the genitives cf. 11, 1104. They should perhaps be classed as possessive, since *δῶματα* = household, family.

283. *πολιὰ παρθενέεται*: for the adv. acc. see on 455. Tr.: 'is growing old in maidenhood,' and cf. Soph. *El.* 962 ἀλεκτρα γηράσκουσαν ἀνυμέναιά τε, *Phoen.* 1739 ἀπαρθένευντ' ἄλωμένη, *Andr.* 348 ἥ σφ' ἀνδρὸν ἐν δόμοις χήραν καθέξεις πολιόν; The wife in Xen. *Oecon.* 7. 5 was married before the age of 15, so that Plato's regulations in *Legg.* p. 785, by which the age limits for girls are placed from 16 to 20, represent rather what he considered desirable than the actual practice.

284. *Διὸς*: see cr. n. In conjunction with *Διοσκώρω* there is an obvious blemish, but see on 673.

286. *τοῖς πράγμασιν*: 'my fortune is my ruin, and not my sin.' The dative expresses cause (79 n.), but comes very close to the examples cited on 216. For *τοῖς π.* cf. *Bacch.* 368 μαντικῇ μὲν οὐ λέγω, τοῖς πράγμασιν δέ, *Synchl.* 747 φίλοις μὲν οὐ πείθεσθε, τοῖς δὲ πράγμασι ('yield to circumstances'). The general sense is similar to *O. C.* 267 τὰ γ' ἔργα μου πεπονθὲν' ἐστὶ μᾶλλον ἢ δεδρακτα.

288. *εἰργόμεσθα*: not, as Coleridge, 'they will shut me up in prison,' but 'I shall be denied entrance.'

289. *δοκούντος*, to be construed with *Μενέλεω* gen. abs., is the simplest correction of the mss reading and was suggested independently by W. G. Clark. 'Thinking that I was that Helen of Troy of whom M. went in quest.' It is hardly credible that *δοκούντες* can stand, as nom. pendens, since this construction is only employed where the context is free from ambiguity, as in *Hipp.* 22. If, moreover, the meaning to be elicited is 'thinking that I would have come,' *ἄν* is

required. Badham points out that $\delta\pi'$ 'Ἰλῳ is strictly appropriate to those encamped *before* Troy, and not to Helen who was *inside*. But this slip may be due to the poet himself, even if he was not thinking of Helen as visiting the Trojans when encamped outside: cf. Aesch. *Ag.* 1439. Wecklein's text gives good sense, but is very far from the tradition.

290. $\delta\gamma\epsilon\gamma\nu\acute{\omega}\sigma\theta\eta\mu\epsilon\nu$: only here in Tragg., since the word is rejected in *O. T.* 1348. Attic writers employ it exclusively in the sense of 'to read.' The meaning 'recognise' is found, however, in Hom. Pind. Herod. and belongs to the traditional Ionic vocabulary: Weir-Smyth's *Ionic Dialect* § 76.

291. $\xi\acute{\upsilon}\mu\beta\omicron\lambda$. Such are the tokens by which Odysseus induces Penelope to acknowledge his identity (*Od.* 23. 109 $\epsilon\sigma\tau\iota\ \gamma\acute{\alpha}\rho\ \eta\mu\acute{\iota}\nu\ \sigma\acute{\eta}\mu\alpha\delta'$, $\acute{\alpha}\ \delta\eta\ \kappa\alpha\iota\ \nu\acute{\omega}\iota\ \kappa\epsilon\kappa\rho\upsilon\mu\acute{\epsilon}\nu\alpha\ \iota\theta\mu\epsilon\nu\ \acute{\alpha}\pi' \delta\lambda\lambda\omega\nu). The MSS reading is unmetrical. $\epsilon\lambda\theta\omicron\upsilon\sigma\alpha$ is adopted by those who consider that Helen ought to refer only to her own recognition by her husband and not to a mutual discovery.$

293. $\upsilon\pi\omicron\lambda\acute{\epsilon}\iota\pi\omicron\mu\alpha\iota$ is *pass.* not *midd.*, as Herwerden recognises, but it is difficult to approve his view that $\tau\acute{\upsilon}\chi\eta\nu$ is acc. termini. Rather, it illustrates the idiom, by which the object of reference, usually in the dative case after the active verb, becomes the subject of the passive: *Madv.* § 35, R. 3. Tr.: 'what fortune is reserved for me?' Cf. *Rhes.* 539 $\tau\iota\varsigma\ \epsilon\kappa\eta\rho\acute{\upsilon}\chi\theta\eta\ \pi\rho\acute{\omega}\tau\eta\nu\ \phi\upsilon\lambda\alpha\kappa\acute{\eta}\nu$; *Soph. Ant.* 408 $\pi\rho\acute{o}\varsigma\ \sigma\omicron\upsilon\ \tau\acute{\alpha}\ \delta\epsilon\iota\nu' \epsilon\kappa\epsilon\acute{\iota}\nu' \epsilon\pi\eta\pi\epsilon\iota\lambda\eta\mu\acute{\epsilon}\nu\omicron\iota$. *Plat. Tim.* 60 C $\tau\acute{\alpha}\ \delta\acute{\epsilon}\ \upsilon\pi\acute{o}\ \pi\upsilon\rho\acute{o}\varsigma\ \tau\acute{\alpha}\chi\omicron\upsilon\varsigma\ \tau\acute{o}\ \nu\omicron\tau\epsilon\rho\acute{o}\nu\ \pi\acute{\alpha}\nu\ \epsilon\lambda\alpha\rho\pi\alpha\sigma\theta\acute{\epsilon}\nu$. *Kuehner-Gerth* § 378, 7.

294. $\delta\pi\alpha\lambda\lambda\alpha\gamma\acute{\alpha}\varsigma$. Having regard to the common confusion of $\upsilon\pi\acute{o}$ with $\acute{\alpha}\pi\acute{o}$ (see on 34), it is improbable that Eur. here only employed the word $\upsilon\pi\alpha\lambda\lambda\alpha\gamma\acute{\eta}$.

297. $\delta\acute{\omega}\mu$. This is the simplest and most satisfactory of the many corrections of $\sigma\acute{\omega}\mu\alpha$ which have been proposed. 'Even her home'—however rich, as implied in 295—'is hateful to her.' Jerram defends the MSS reading, which he translates 'Even her life is hateful to her,' by finding an allusion to Helen's weariness of her own beauty (305). This is satisfactory in sense, but cannot be elicited from the Greek. Prof. Ellis explains 'even his very person is offensive.' Wecklein's $\pi\lambda\omicron\upsilon\sigma\iota\omicron\nu$ is arbitrary. It may be added that $\sigma\acute{\omega}\mu\alpha$ and $\delta\acute{\omega}\mu\alpha$ are confused in *H. F.* 825.

298 sqq. I acquiesce in the view that 299—302 are spurious, but would retain 298. $\pi\acute{\omega}\varsigma\ \delta\upsilon$ then expresses a wish: cf. *Soph. Ai.* 388. 'Would that I might die nobly—my life has been miserable: let death

at least bring compensation.' Thus γάρ in 303 is appropriate: for the sentiment cf. Isocr. 2. 36 αἰροῦ τεθνάναι καλῶς μᾶλλον ἢ ζῆν αἰσχρῶς, *Cycl.* 201. The interpolator finding no answer to πῶς in 298 patched up the unsatisfactory lines 299—302, on which emendation is wasted. (1) Notice the awkwardness of δυσπρεπὲς νομίζεται after ἀγχόνας, although technically this might be defended on the principle explained by Madv. § 4 and illustrated by Aesch. *Cho.* 320 (Tucker's note). (2) The substitution of σμικρὸς for σμικρὸν and of σάρκ' (Hermann) or κρᾶτ' (Keil) for ἄρτ' in 302 fails to remove the objections taken to that line.

301. σφαγαί. This is not consistent with the treatment elsewhere of ἀγχόνη or σφαγαί as the alternative resources of γενναία γυνή when driven to despair (*Andr.* 811—813). Cf. however *frag.* 850 τὸ μὲν σφαγῆναι δεινόν, εὐκλειαν δ' ἔχει. The objection to hanging is founded on the notion that it hinders the free escape of the ψυχή.

304 sq. are very similar to *Tro.* 742 sq.

308. καὶ μήν...γ' accepts the challenge offered to her confidence in the stranger. 'Nay verily there was *truth* in his message....' Observe that γε separated, as usual, from the other particles stresses the intervening word. See Jebb on Soph. *Ai.* 531, Eur. *Bacch.* 808 (Tyrrell), Ar. *Vesp.* 548 (Starkie).

309. 'Many a message might be framed in *lying* (καὶ) words.' διὰ introduces the medium of communication: Soph. *Trach.* 1131 τέρας τοι διὰ κακῶν ἐθέσπισας. Such adjectival phrases (διὰ βραχυτάτων εἰπεῖν cett.) are practically equivalent to adverbs.

310. ἀληθεῖα: 'convincing by their truth' or 'bear the impress of truth,' as we should say: scil. ἂν γένοιτο. τάμπαλιν τῶνδ' (Aesch. *Pers.* 225) is the subject. Perhaps, however, we should read ἂν εἰδείης for ἀληθείας, *truth* is soon recognised—which makes γάρ easier in the next line. 'You think so now,' the Chorus reply, 'because you are predisposed to sorrow.'—σαφῆ: 21 n.

312. τὸ δῆμα: *this dread thought*—the death of Menelaus.

313. πῶς εὐμενείας ἔχεις; lit. 'how do you stand in respect of...?' Similar phrases are common both in prose and verse: Thuc. 1. 22 ὡς εὐνοίας ἔχοι, 36 καλῶς παράπλου κείται, Soph. *O. T.* 345 ὡς ὀργῆς ἔχω. Parallel to these are (e.g.) Soph. *Ai.* 386, Eur. *Alc.* 291, *El.* 751, *inf.* 857, 1253, 1445 where the genitive is quasi-partitive depending mainly on the adverb.

315. οἶσθ' οὖν δ δρᾶσον; 'do you know what *you must do*?' The Gk imperative, unlike the English, can be used in a relative clause.

The idiom is well explained by Rutherford on Babrius 32, 4. Cf. *Med.* 600 οἶσθ' ὡς μέτευσαι; *O. T.* 543 (Jebb), *inf.* 1233, *Heracl.* 451. So the 3rd person in *I. T.* 1203 οἶσθά νυν ἃ μοι γενέσθω;

316. ἔρπεις, a favourite word of Eur., is used metaphorically as in *Cycl.* 422 πρὸς ῥῖδας εἶπ'.

319. πόσιν anticipates the clause introduced by εἰτε. 'Enquire if your husband is dead.' So Soph. *O. T.* 224.

321. πρὸς: 'according to.' Cf. *Hipp.* 701 πρὸς τὰς τύχας γὰρ τὰς φρένας κεκτήμεθα, Soph. *Phil.* 884 ὡς οὐκ ἔτ' ὄντος γὰρ τὰ συμβόλαιά σοι πρὸς τὰς παρούσας ξυμφορὰς ἐφαίνετο, *inf.* 699.

322. οὐδέν. The negative is redundant and appears harsh to us. But it is found in various types of subordinate clauses in Greek, where the leading idea is itself negative. Here the interrogation is equivalent to a negative, but apart from this such conjunctions as πρὶν, πλὴν, μᾶλλον ἢ carrying in themselves a negative implication are apt to attract this redundant negative. Hence πλὴν and πλὴν οὐ, πλὴν εἰ and πλὴν εἰ μὴ may be convertible phrases. For μᾶλλον ἢ οὐ cf. *Thuc.* 2. 62, 3, 3. 36, 4; *Dem.* 49, 47; 50, 66. A curious instance of the redundant negative occurs in *Andr.* 746 ἀδύνατος οὐδὲν ἄλλο πλὴν λέγειν μόνον.—πλέον γένοιτ' ἂν is the passive of πλέον εἶχειν: so οὐδὲν εἰργασμαι πλέον, *Hipp.* 284, and see on 917.

325. It is difficult to determine the construction of τάληθῇ φράσαι. To make the words a final clause dependent on σύμμιζον 'that she may tell...' is unduly harsh, and they cannot be taken with εἴσω 'that you may tell....' On the other hand, if a full stop is placed at πάντα and the words are connected with what follows, an object is required after ἔχουσα which should at the same time serve as the subject of φράσαι (hence Nauck's τήνδε), unless indeed τάληθῇ φράσαι contains τό rather than τά, and is itself the object of ἔχουσα. For the latter possibility see the passages quoted by Goodw. § 792. Many conjectures will be found in Wecklein's Appendix. There is a further difficulty in the apparent asyndeton. Perhaps we should put a full stop at κόρη, and substitute ὅθεν δέ γ' for ὅθεν περ with a comma after πάντα. This would not necessarily involve the adoption of τήνδε.

329. For the sentiment cf. 830.

330 sqq. Hermann regarded 330—339 as forming the strophe to which 340—347 corresponded with two lines lost after 343. Several consequent alterations were introduced to secure exact metrical conformity, which are ignored in the cr. nn. In the text Wecklein's

arrangement of the lines is for the most part followed.—~~ἰσχυόμεν~~: aor. as in 348.

334. **θελουσιν οὐ μῶλιν** = 'willing not under compulsion' is a good instance of meiosis or understatement. Tr.: 'all too willing,' and cf. Aesch. *Ag.* 1082 ἀπώλεσας γὰρ οὐ μῶλιν, *Eum.* 864 πόλεμος οὐ μῶλιν παρών.

338. **πρόμαντις**: for the sense cf. Aesch. *Pers.* 10 κακόμαντις θυμός, *Andr.* 1072 πρόμαντις θυμός, Verg. *Aen.* 10. 843 praesaga mali mens.

343. **κλεινθα**: 'tracks of the stars.' Cf. *El.* 728 φαεινὰς ἀστρων ὁδοὺς.

345. **χθόνιον τύχην**: the fortune assigned by the gods of the nether world. The phrase is strange, and **χθόνιον** awkward after **χθονός**, but see on 674. Not unlike is **χάρις ἡ χθονία** in *O. C.* 1752. There may be an allusion to the belief that princes in Hades retained their royal state (*Od.* 11. 484).

348. **γάρ**: 'O Eurotas, hear my words—since upon thee I call.' This seems to be the only possible explanation of the particle; ordinarily the voc. precedes (Fennell on Pind. *Ol.* 4. 1).—**ἐκάλεσα**. The aor. refers to the moment immediately past, where we are accustomed to use the present. Goodwin § 60. The usage was colloquial, as is shown by the Platonic instances: see Index.

349. **δόνακι**: 208 n.

350. **βάξις...ἀνδρός**: 'report concerning my husband's death.' For the objective genitive cf. Thuc. 8. 15 ἀγγελία τῆς Χίου, *Hipp.* 130 φάτις δεσποίνης, *Or.* 618 δρεῖρα τάγαμέμνονος, *Soph. Ai.* 998 σου βάξις, *Ant.* 11 μῦθος φίλων. The construction is interrupted by the question of the chorus, and **ὀρέξομαι** (353) is the apodosis.

352. The chorus roused by Helen's growing passion break in: 'Why these dark words?' not, as L. and S., 'what folly is this?' The adj. is passive as in *Phoen.* 1731 αἰνιγμ' ἀσύνετον, *I. A.* 654 ἀσύνετα νῦν ἐροῦμεν.

353. **φόνιον**: lit. 'I will stretch out for my own behoof a murderous hanging noose across my neck.' **αἰώρημα** is the direct object of **ὀρέξομαι**, which is middle as in *Il.* 24. 506 χεῖρ' ὀρέγεσθαι.—**διὰ δέρης**, used in *Or.* 41 of passing food down the throat, has been objected to here. It is true that **διὰ** cannot be the equivalent of **περὶ**, but there is no reason why it should not be applied to that which passes over the exterior surface of the neck. Thus in Xen. *Hell.* 7. 4. 22 λόφον δι' οὗ τὸ ἐξω σταύρωμα περιεβέβληντο the stockade was taken over the shoulder of the hill.

354. ἢ κ.τ.λ. 'Or I will drive a fatal sword-thrust making blood to spring from my throat, even a rush of cold steel piercing my flesh.'—*λαίμορτύτου σφαγᾶς* seems unobjectionable and is paralleled by *λαίμορτύμων σταλαγμῶν*, *Ion* 1055. The gen. is of definition after *διωγμα*, which = 'thrust.' The use of *διώκω* ('agitare') justifies this application of the verbal noun: cf. *Ion* 205 πάντα τοι βλέφαρον διώκω, *Or.* 1344, and more closely *Pind.* *I.* 7. 37 *ὅς κεραυνῷ κρέσσον ἄλλο βέλος διώξει χερσὶ*.

356. *αὐτοστίδαρον* does not mean 'self-inflicted,' nor does it imply that the sword shares the eagerness of the striker. Rather the sense is 'a rush of cold steel': i.e. *αὐτο-* denotes that *σίδηρος* is the sole instrument—steel and nothing more. Cf. *αὐτόξυλον ἔκπωμα* *Soph. Phil.* 35 ('a cup of natural wood'), *αὐτόκομος λοφιά* *Arist. Ran.* 822, *αὐτόκωπα βέλη* *Aesch. Cho.* 163, *αὐτόφλοιον βάκτρον* *Theocr.* 25. 208.—*πελάσω* governs *διωγμα*, to which *ἀμίλλαν* is in apposition. There is no idea of *rivalry* in the latter word: cf. 165 and *Aesch. Prom.* 129 *πτερύγων θοαῖς ἀμίλλαις*.

357. *θύμα*, acc. in apposition to the sentence, affecting *ὀρέξομαι* as well as *πελάσω*.—*τριζύγους*: the poetical equivalent of *τρισσοῦς*. So *τριπύχους τυραννίαι* *H. F.* 474, *τέκνα τρίγωνα* *ib.* 1023. Other instances are collected by Wecklein on *Med.* 204.

358 sqq. To the reading *συρίγγων αἰοδᾶν* Herwerden objects 'ἐδεῖν et ᾤδῃ de ipso musicorum instrumentorum sono usurpari (non) posse.' This is perhaps too strongly put, since *αἰδεῖν* can be used even of the twang of a bow-string (v. *Lexx.*), but seems justified by the usage of *δοιδῇ*. *σεβίζω* is a favourite word of Euripides, and the reading in the text is, on the whole, preferable to Badham's ingenious reconstruction: for *ἀν' Ἰδαν* cf. *frag.* 589 *ὅς ἀν' Ἰδαν τέρεται*.

362. *ἐργ' ἀνέργα*. In this and other similar cases of oxymoron the colour of the phrase is modified by the context. Thus e.g. the Eumenides are called *παῖδες ἄπαιδες* (*Aesch. Eum.* 1034) because of their age, while Polyxena in *Hec.* 612 is described as *παρθέον ἀπάρθενον* because of her cruel and premature death. Here it would be possible to construe 'abominable deeds,' but the context strongly favours 'crimes never committed.' The rape of Helen, which was the cause of Troy's fall, never took place.

363. *ἐμὰ...Κύπριδος*: 'my charms.' Cf. *Pind. Ol.* 1. 75 *φίλια δῶρα Κυπρίας*. A comparison of *I. A.* 181, where *δῶρον τᾶς Ἀφροδίτας* is used of Helen herself, might suggest the tr. 'C.'s gift of me,' but the plural is against this: cf. *Alc.* 289 *ἥβης ἔχουσα δῶρ' ἐν οἷς ἑτερπόμην*.

364. *ἀχεῖ τ' ἀχεσι*: 195 n.

365. There is serious corruption in the text here, which appears to have suffered mutilation. The various attempts at improvement may be seen in Wecklein's Appendix. *δάκρυα δάκρυσιν* is suspicious after *πολὸν δὲ δάκρυον*. *πάθεισι* for *ἐλαβε* is an obvious remedy, but does not account for the corruption.

367. *ἀπὸ...κόμας ἔθεντο* seems to refer simply to the shaving of the head as a part of the *πένθος*, cf. Plut. *Is. et Os.* 4, p. 352 c (cited by Badham) *ἐφ' ὅτῃ τὰς τρίχας οἱ ἱερεῖς ἀποτίθενται καὶ λινὰς ἐσθῆτας φοροῦσιν*. We need not suppose a further allusion to the placing of a lock on the grave as a funeral offering, for which custom see Frazer on Pausan. vii. 17. 8. The mention of the Scamander only serves to fix the locality and has no reference to the votive offering of hair to rivers (*Il.* 23. 141 etc.).

372. *ἐπὶ...ἔθηκεν*. Beating of the head by mourners is regularly mentioned in connexion with tearing of the cheeks: see on 1089 and cf. *El.* 148 *χέρα τε κῶτ' ἐπὶ κούριμον τιθεμένα*, *Hec.* 653 *πολιὸν τ' ἐπὶ κῶτα τίθεται χέρα*, *Andr.* 1210 *οὐκ ἐπιθήσομαι κάρη κτύπημα χειρὸς δλοῖν*, *Tro.* 279 *ἄρασσε κῶτα κούριμον*.

373. *δνυχ...πλαγαῖς*. Notice the double instrumental dative and cf. *Cho.* 24 *πρέπει παρῆς φονίους ἀμυγμοῖς δνυχος ἄλοκι νεοτόμῃ*. Other instances more or less similar occur in *Prom.* 55 *σθένει ραιστήρι*, *Soph. Ai.* 230 *χερὶ...ἔλφεσιν*, *ib.* 310 *δνυξι...χερὶ*, *I. A.* 765 *πλάταις εἰρεσίᾳ*, *H. F.* 10 *ὑμεναλοισι...λωτῶ*.

375. *μάκαρ* is here fem.—*Ἀρκαδίᾳ* is local dat. without prep. as commonly in verse: *inf.* 632, 1241.—The whole of the passage which follows is confusing, and the reading in parts doubtful. The leading thought is that, though in other cases supreme beauty has been visited by divine jealousy as evidenced by the punishment of Callisto, Atalanta (?), and Ethemea, yet in Helen's case the vengeance has been heavier involving Troy and Hellas at once. The introduction of Leda is strictly speaking irrelevant, which makes *μοῖρας τᾶσδ'* plausible in 377, but is not unnatural when suggested by the allusion to Callisto. The mss text of 378—380 cannot be construed, and seems to imply the transformation of Callisto to a lioness and not, as is elsewhere recorded, to a bear. Wecklein, who gives the various emendations, himself cuts the knot by omitting v. 379. Taking advantage of a hint of Bothe that Atalanta is really meant, I would propose *καὶ* (for *ὥς*) and *μορφάθης τῶν* (for *μορφᾶ θηρῶν*). This provides *σχῆμα* with the necessary government. 'Who with the savage aspect of the shaggy race wast fashioned in the likeness of a lioness, shifting the burden of thy sorrow.' For the

confusion of *καί* and *ὥς*, as represented by their tachygraphic symbols, cf. *Phoen.* 492, *H. F.* 801, Dobree, *Adv.* 1. 467.—*δμῶντι λάβρῳ* is illustrated by Ovid's descriptions of these transformations: *Met.* 2. 480 (*Callisto*) *laudataque quondam ora Ioui lato fieri deformia rictu*, *ib.* 10. 702 (*Atalanta*) *iram uoltus habet*. For the dative see on 216.—*ἄχθεα* and *ἄχέα* are confused in Aesch. *Cho.* 418.

381. *ἔξεχορεύσατο*: 'exiled from her band.' Cf. *Ov. Met.* 2. 465 (of *Callisto*) *deque suo iussit decedere coetu*. This is a bold poetic formation, to which no exact parallel can be quoted. Somewhat similar is the passive verb in *H. F.* 53 *ἐκ γὰρ ἐσφραγισμένοι δόμων καθήμεθ'* = excluded by seals. But Eur. ventures far in the composition of *ἐκ* with intransitive verbs, as may be seen from the usage of *ἐκπονεῖν*, *ἐκμοχεῖν* and *ἐξελίσσειν*. Note also the use of *χορεύειν* = 'to excite' in *H. F.* 686 etc. and see further on 1434. Wecklein adopts Verrall's (*J.H.S.* 11. p. 206) ingenious *ἔξεχορεύσατο* = 'transformed from a maiden' (to a stag). The allusion is said to be to the story of *Ethemia*, but the only reference to this person which I can find is in Hygin. *Poet. Astron.* 2. 16 *hunc autem* (sc. *Meropem*) *habuisse uxorem quamdam nomine Ethemiam genere nympharum procreatam, quae cum desiderit colere Dianam ab ea sagittis figi coepit; tandem a Proserpina uiuam ad inferos abreptam esse*. Cf. the story of *Taygeta* (*Pind. Ol.* 3. 29). For the middle voice see on 20.

385. The chorus at this point withdraws from the orchestra (*μετάστασις*), and returns at v. 515 (*ἐπιπάρους*). There are only four other examples in extant Greek Drama: Haigh's *Attic Theatre*, p. 276.

386 sq. For the chariot race between *Pelops* and *Oenomaus* see *Class. Dict.* By Eur. in *Or.* 990 sq., as in *Soph. El.* 505 sq., the subsequent murder of the charioteer *Myrtilus* is treated as the source from which the curse of the *Pelopidae* sprang. Here, however, *Pelops* is simply referred to as the founder of the race, and *Menelaus* does not ascribe his misfortune to the crime of his ancestor.

387. *ἑαμλληθεῖς*. The prep. gives a slightly intensive force to the verb, but does not express completion or success: cf. 1471. For the prevailing tendency towards the use of *ἐκ* in composition by the Attic Tragedians see Rutherford *New Phrynichus* pp. 6, 7 and Wilamowitz on *H. F.* 155.

388. *ἔρανον*, 'feast,' is the word used by *Pindar* also in describing this incident (*Ol.* 1. 38). So *Epicharmus frag.* 87 *Kaibel* *ὁ Ζεὺς μ' ἐκάλεσε Πέλοπι γ' ἔρανον ἰστυῶν*.

389. *πεισθεῖς* is generally admitted to be corrupt, unless indeed

some words have dropped out. *δαισθεις* had occurred to me as a probable remedy before learning from Wecklein that it has been anticipated. The suggestion does not appear in Paley's 1874 edition. The appropriateness of the word will appear from *Or.* 15 *ἔδασσε δ' οὖν νιν τέκν' ἀποκτείνας Ἀτρεΐς*, *Soph. El.* 543. That in *Heracl.* 914 *δαισθεις* should be referred to *δαίνυμι* appears probable from a comparison of *Pind. N. 9. 24 ἐπὶ γὰρ δαίσαντο πυρὰι νεογύλους φῶτας. ἔς θεούς* would then be taken with *δαισθεις* = 'before the gods.' Cf. *ἀγορεύειν ἔς τινα* (*Bacch.* 776). Other views will be found in Wecklein.

392. *ζυγόν*: 'pair,' in which sense *ζεῦγος* is more common, as in *Aesch. Ag.* 44 *ὄχνηρόν ζεῦγος Ἀτρεΐδων*.

393. *κόμψ*: modal dative, practically equivalent to an adverb. Cf. *Aesch. Ag.* 521 *δέξασθε κόσμψ*, *Soph. Ai.* 1392 *λώβαις ἐκβαλεῖν*.

395 sq. It is curious to observe how this cheap democratic sentiment is repeated elsewhere in Eur. of the position of Agamemnon and Menelaus; *Or.* 1168, *El.* 1082, *I. A.* 85 and especially *ib.* 337 sqq. Such speeches were meant 'for the gallery.'

397 sqq. 'The tale of those who died and those who returned in safety can be reckoned—but I am lost....' *μὲν* serves to mark a double antithesis, since not only are the two clauses *τοὺς μὲν...τοὺς δ'* contrasted, but also their common predicate *ἀριθμῆσαι πάρα* is in its turn answered by *ἐγὼ δ' κ.τ.λ.* The fate of Menelaus alone is wrapped in mystery.

399. *φέρωντας*: 'reporting the names of the dead.' Thus this line explains 397. There is no reason for suspecting its genuineness, nor is it any improvement to alter *ὀνόματ'* to *σώματ'* (Paley) or *σχῆματ'* (Prinz). The words might mean 'ghosts come to life again,' but this sense is less suitable to the context.

400. *οἶδμα*: 'the ocean surge of grey waters.' There is no redundancy, but each word adds to the picture, *πόντος* denoting the depth and *ἅλς* the expanse of sea (Jebb on *Ai.* 134).

401. *χρόνον ὅσονπερ*: 'ever since': cf. 111. It is noticeable that in this idiom (*Madv.* § 30 R.) the perf. or pres. stems are generally employed, as is natural owing to their durative meaning. *Hec.* 33 *τριταῖον φέγγος...ὅσονπερ.. μήτηρ ἐμή...πάρα*. That the aor. can, however, be so used with this acc. is shown by *Dem.* 3. 4 *ἀπηγγέλθη Φίλιππος ὑμῖν ἐν Θράκῃ τρίτον ἢ τέταρτον ἔτος τουτὶ Ἑραίων τείχος πολιορκῶν*. There is no attraction and the meaning is free from doubt.

404. *ἐπιδρομαίς*: for the acc. cf. 105 n. The word does not occur
P. E.

elsewhere in this sense, but Hesych. has ἐπιδρομή· ἐπίβασις. Pseudo-Eur. *I. A.* 1597 copies this passage.

410. ἀριθμούς: 'fragments of wreckage.' The word denotes units or component parts making up an aggregate. So *Ion* 1014 ὁ δεύτερος δ' ἀριθμὸς ὃν λέγεις τί θρῆ; Isocr. 11. 16 ἅπαντας δὲ τοὺς ἀριθμοὺς περιλαβὼν, ἐξ ὧν ἀριστ' ἂν τις τὰ κοινὰ διοικήσειεν. The acc. is cognate, passing to what Delbrück calls the acc. of *result*: cf. οὐτασεν ἔλκος.

411. ἀρροσμάτων: abl. gen. often expressing comparison with λείπομαι, but here merely separation = 'was parted from,' as in *Ani.* 548 σοῦ λελειμμένη, *Alc.* 406 λείπομαι φίλας ματρός. The circumstances recall the adventures of Odysseus: *Od.* 19. 278 τὸν δ' ἄρ' ἐπὶ τρώπιος νεὸς ἐκβαλε κύμ' ἐπὶ χέρσου.

412. ἦς. The occurrence of the correct reading in one copy is due to emendation, and does not prove that the MS. in which it is found has any independent authority.

414. λέω seems a necessary emendation, unless indeed further alteration is required. ἦτις is not interrogative, but = *quaecumque*.

416. ἱστορήσαι. It seems clear that the object is *ὄνομα*, to be supplied from 414, and that M. is the subject. We must, therefore, either read as in the text, or adopt τῆς τύχης in 417.—*δυσχλαινίας* must be taken as the obj. gen. after αἰδοῦς, as in *I. T.* 713 αἰδοῖ τῶν πάρος μαντευμάτων—'shame for my rags'—since τὰς τύχας τῆς δ., which Coleridge renders 'my misfortunes which reduce me to these sorry rags,' is a strange phrase. On the other hand, if τῆς τύχης be substituted for τὰς τύχας in 417 and the reading of the MSS. left intact in 416, it is difficult to account for the plural.—*ἔπ'* = *prae*: 202 n.

418. ἀθλίαν requires the explanation 'strangeness worse than the *δυσπραγία* of him who is inured to suffering.' This is very awkward, whereas with ἀθλίαν we have a commonplace, which appears several times in Eur.: *H. F.* 1291 κεκλημένω δὲ φωτὶ μακαρίω ποτὲ αἱ μεταβολαὶ λυπηρόν· ὧ δ' αἰεὶ κακῶς ἔστ', οὐδὲν ἀλγεῖ συγγενῶς δύστηνος ὦν, *I. T.* 1117 sqq., *Tro.* 639.

421. αὐτὰ δ': 'my wrappings, as you might guess, are *nothing but* the relics of our shipwreck.' For the construction of εἰκάζω without εἶναι cf. Aesch. *Suppl.* 287 καὶ τὰς ἀνάνδρους κρεοβότους Ἀμαζόνas... κάρτ' ἂν ἦκασα ὑμᾶς, *Cho.* 15 (Tucker). The melodramatic effects which Eur. obtained by introducing his heroes in a ragged and destitute condition are the subject of constant ridicule in Aristophanes. There is an interesting allusion to this passage in the scene of the *Thesmophoriazusae* where the *Helena* is parodied at v. 935 νῆ Δ' ὡς νῦν δῆτ'

ἀνὴρ ὀλίγου μ' ἀφείλετ' αὐτὸν ἱστιορράφος. The last word undoubtedly refers to the dress of patched sailcloth which Euripides-Menelaus was wearing.

428. νοστή: 'I come': so νόστος in *I. A.* 1261 and elsewhere: *inf.* 474, 891.

430. περιφέρεις, 'surrounded,' is passive here. In *Ion* 743 περιφέρῃ στίβον = winding path.—θριγκοῖς: not 'coping' here, but used of the stone walls fencing in the royal house: cf. *sup.* 70, *El.* 1151 *λάχησε δὲ στέγα λάκνοι τε θριγκοὶ δόμων*, *Ion* 1321 *θριγκοῦ τοῦδ' ὑπερβάλλω πύδα*. So clearly in Pausan. 1. 42. 8 *Ἴνους ἐστὶν ἡρώων περὶ δὲ αὐτὸ θριγκὸς λίθων*.

433. λαβεῖν, aor. inf. after ἐλπὶς (ἐστι) as in *Alc.* 144, *Or.* 777; but the future is found in *Med.* 767 and *Alc.* 294. The usage after ἐλπίζω fluctuates in the same way, but the future preponderates.

434. ἔχοιμεν: scil. λαβεῖν. It is strange that this simple and obvious correction has not won general acceptance.

436. διαγγελλεῖν. For the so-called attracted optative see Goodw. §§ 531, 558. A good parallel is Arist. *Ran.* 97 *γόνιμον δὲ ποιητὴν ἀν οὐχ εὖρος ἐτι ζήτων ἀν, ὅστις ῥῆμα γενναῖον λάκοι*. Students should beware of supposing that finality is expressed by the mood. Entirely different is the idiom found in *I. T.* 588 *οὐδένα γὰρ εἶχον ὅστις ἀγγελλαι*, which is a development of the indirect deliberative.

437. οὐκ ἀπαλλάξῃ. 'Will you not depart from the house and forbear to stand by the gates....' The influence of οὐ extends to μὴ παρέξεῖς in such a way that the whole interrogative sentence combines a command with a prohibition:—go and don't annoy my masters. Cf. *Soph. Ai.* 75 *οὐ σίγ' ἀνέξῃ μὴδὲ δειλίαν ἀρεῖς*; *O. T.* 637 *οὐκ εἰ...καὶ μὴ τὸ μὴδὲν ἄλγος ἐς μέγ' οἴσεται*; See Appendix.

438. αὐλείουσιν...πύλαις: the outer door of the heroic house leading directly into the αὐλή or courtyard. *Soph. Ant.* 18 *σ' ἐκτὸς αὐλείων πυλῶν...ἐξέπεμπον, ὡς μόνῃ κλύοις*. The term was retained in relation to the later Greek house, but lost its significance, since the αὐλή had developed into the peristyle of the andronitis. For πύλαις after πύλαισιν in 437 see on 674.

439. ἤ, = 'otherwise,' is here used like *ei δὲ μὴ*. *Bacch.* 793 *οὐ μὴ φρενώσεις μ'...*; *ἢ σοὶ πάλιν ἀναστρέψω δίκην*, *H. F.* 841, *I. T.* 1084, *Or.* 937, *Phoen.* 593.

440. οἷσιν: the relative is plural, because the antecedent is a class name. Cf. *Od.* 16. 183 *ἢ μάλα τις θεὸς ἐσσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν*, *Eur. Or.* 920 *αὐτουργός, ὅπερ καὶ μόνον σφύζουσι γῆν*, *Verg. Aen.* 8. 427

fulmen erat toto Genitor quae plurima caelo deicit. For ἐπιστροφαι = dealings, cf. *I. T.* 671 ἴσασι πάντες, ὧν ἐπιστροφή τις ἦν.

441. πάντ'. It is generally assumed that this line is corrupt, and a large number of suggestions, of which Herwerden's ταῦτὰ ταῦτ' ἐπη κάλλως λέγειν ἔξεστι may be taken as a sample, will be found in Wecklein's Appendix. But the confusion of ταῦτα and πάντα is common, and the old correction of Stephanus yields a text, which is simpler and more effective than any of the more elaborate remedies which have been proposed. Throughout the couplet Menelaus tries to calm the Portress by affecting to agree with and obey her.

442. ἔξεστι is the formula of acquiescence: *Hec.* 238, *Bacch.* 844 where Tyrrell well compares the Plautine *licet*.—χόλον. Herwerden interprets the mss. reading as equivalent to 'mitiga orationem,' but an examination of the usage of ἀνίημι will show that this is impossible. It is true that we may sometimes translate ἀνιέναι by our 'relax' (e.g. *Suppl.* 1042 φυλακὰς ἀνῆκα), but the fundamental meaning of the word is 'to set free.' When used metaphorically it is either trans. as in *Ion* 1170, *Suppl.* l.c., *Or.* 941, or intrans. c. gen. as in *Med.* 457, *Hipp.* 285. Since the acc. is slightly nearer to the mss. reading, I have given χόλον the preference over χόλου.

444. μηδένα, not οὐδένα, as an indirect prohibition.

445. πρόσθε. Waving the hand to and fro was an ordinary gesture signifying the rejection of a request, cf. *H. F.* 1218 τί μοι προσείων χεῖρα σημαίνεις φόνον;—a passage which strongly supports Matthiae's correction. Otherwise Badham's πρόσθιλλε ('don't thrust your hand against me') must be accepted, since εἰλέω is a late by-form of ἔλλω, and εἶλω and εἰλλω are of doubtful authenticity: see Cobet *N. L.* p. 457, Rutherford *New Phrynicus* p. 89.

446. σὺ δ' αἴτιος. These words were removed from the end of the line by Dobree and placed at the beginning. But with the mss. reading γὰρ has its usual elliptic force: 'I must do so, for....' The colloquial tone of much of this dialogue is unmistakable. By such scenes Eur. did much to prepare the way for the New Comedy, and indirectly for the modern drama.

448. πικροῦς. Hirschig's correction is necessary, since the meaning required is 'to your cost,' according to the well-known Attic idiom in threats, for which cf. *I. A.* 955 πικροὺς δὲ προχότας χέρνιβας τ' ἐνάρξεται Κάλυγας. So Arist. *Thesm.* 853, *Av.* 1468.—Further, the mss. reading raises the question whether δν can be used with the future, on which see Gbodw. § 208, H. Richards in *C. R.* vi. 336. For Euripides, at

any rate, the evidence is insufficient to establish the usage, and ἀρ', an obvious correction, is quite apposite. The presence of γ' is an equally serious blot, though it has not been so universally condemned: it cannot mean 'I *rather* think,' as Jerram translates. I have adopted Hartung's μ', which is sufficiently defended by Soph. *El.* 470 *πικρὰν δοκῶ με πείραν τήνδε τολμήσειν* εἶ, and γε and με are confused in Soph. *Ant.* 736. Wecklein's text gives the meaning 'I should have thought that my message would be to your cost,' but the reflective tone is unsuitable to the speaker.

449. ἀσώλητον γένος. Observe that the collective noun stands in apposition to the individual *ναυαγὸς ξένος*. Klotz aptly compares Cic. *Brut.* 35 *Epicureus, minime aptum ad dicendum genus*. The principle is the same as that which is illustrated on 440. Both as stranger and as suppliant Menelaus was under the protection of the gods, and his person was inviolate: cf. *Od.* 6. 206 (Nausicaa of the shipwrecked Odysseus) ἀλλ' ὅδε τις δούστροφος ἀλώμενος ἐνθάδ' ἰκάνει, τὸν νῦν χρὴ κομέειν· πρὸς γὰρ Διὸς εἰσιν ἅπαντες ξεῖνοι τε πτωχοί τε, *Apoll. Rhod.* 3. 985 καὶ Διὸς, δὲ ξείνοισι κέτρησι τε χεῖρ' ὑπερσχεῖ.

452. ὄχληρός. The editors quote *Ar. Ach.* 460, a scene which is throughout in the mock-heroic style.

454. ἐκεῖ που: 538. The words mean 'there, wherever it be.'

455. ἀνάξϊ: neut. acc. plural of adj. used as adv.—often treated as a development of the cogn. acc., though historically this is incorrect (*Monro H. G.* § 136). Cf. *sup.* 283. It is common in Homer, both with singular and plural (*ib.* § 134), but gives way in Prose to the forms in -ως. Jebb on *As.* 196 points out that it is frequently combined with verbs of motion. The freedom with which Eur. employs it will be illustrated by *I. A.* 943 ἀνάξϊ ἡτιμασμένη, *Suppl.* 775 ἔρημα κλαίω, *Trö.* 519 οὐράνια βρέμοντα, *Phoen.* 310 φανεῖς δελπτα.

456. πρὸς τί: 'why?' lit. 'with reference to what?' πρὸς denotes the standard or criterion: cf. πρὸς ταῦτα = therefore, πρὸς οὐδέν = without cause.—οἰκτρός: 'full of lamentation' (*οἰκτος sup.* 164), as in *H. F.* 536 τὸ θῆλυ γὰρ πως μᾶλλον οἰκτρὸν ἀρσένων.

457. εὐδαίμονας. Where the attribute consists of more than a single word, it is the practice of Greek writers so to split it that part is placed outside the combination bounded by the article and the noun: *inf.* 934, *Ion* 737, *El.* 1006 μακαρίας τῆς σῆς χερσὶς, *Aesch. Cho.* 740 τὰ μὲν παλαιὰ συγκεκραμένα δὲ γῆς δύσοιστα, *Soph. O. T.* 1199 τὰν γαμψώνυχα παρθένον χρησμοδόν, *Thuc.* 1. 11 τοῦ νῦν περὶ αὐτῶν διὰ τοὺς ποιητὰς λόγου κατεσχηκότος. This is a stylistic rule adopted for obvious reasons of

awkward change of subject in 486. But (1) further examples of similar repetitions will be considered in the n. to 674, (2) an exact parallel occurs in *H. F.* 31 οὐ ταῦτόν ὄνομα παῖς πατρός κεκλημένος, (3) the criticism would apply if Menelaus were satisfied that what he had heard was simply a case of common names, but, in fact, the story of the Portress has left him amazed. If there is a second *Helen* in Egypt, he is indeed unfortunate. The succeeding lines make this quite plain, and at 496 he is still at a loss for an explanation. The usual arrangement of 497—499 obscures the sequence of thought. (4) The change of subject may be paralleled by *Bacch.* 1124 ἐκ Βακχίου κατείχεται, οὐδ' ἐπειθέ νυν, *Soph. Trach.* 362 (Jebb).

497—499. I have transposed these lines so as to follow 488. In their ordinary position they interfere with the logical connexion of thought. After dealing with the strange coincidence which the old woman's story presents, Menelaus is at a loss how to explain it. But he immediately proceeds: 'for there are many cases of identity of name: so there is no cause for surprise.' Surely this is absurd, and inconsistent with the foregoing lines, in which the cumulative force of the names Zeus, Sparta etc. (not Helen merely) is insisted upon. Nor is it clear how γάρ is to be explained. But πολλοὶ γάρ... after 488 is in the right place, and γάρ has its ordinary *elliptical* force: 'I say ὄνομα ταῦτόν ἐχουσα not ἡ αὐτὴ οὖσα for....' 'But,' he goes on in 489, 'there are too many coincidences to make this explanation satisfactory.' Badham condemned the lines.

497. ὥς εἴασιν: 793 n.—ἐν πολλῇ χθονί: 'in the wide world.'

490. ἀλλ' ἦ: 'what then'—*admirantis* (*Heracl.* 425). The debate proceeding in Menelaus' own mind is in the nature of a dialogue. Exactly similar is *Hipp.* 858. In this combination ἦ asks the question, and ἀλλά marks surprise, *Soph. Phil.* 414 (Jebb).—ἀνήρ = *θηνητός*: *Soph. Ant.* 768 δράτω, φρονεῖτω μείζον ἢ κατ' ἀνδρ' ἰών, *Med.* 629.

491. παρ' ὄχθας. The acc. is correct of a river = worshipped along the banks of the Nile. Cf. *Soph. Ant.* 1123 ναιετῶν παρ' ὕγρον Ἰσμηνοῦ ρεῖθρον, *H. F.* 390 Ἀναύρου παρὰ πηγάς.

493. καλλιδόνακος: 208.—μόνον by hyperbaton with πλὴν 'save only where....' *Hec.* 356 ἴση θεοῖσι πλὴν τὸ κατθανεῖν μόνον.

500. τὸ δεινὸν προσπόλον. Observe the absence of the article with the governed noun, giving a generic force to the whole phrase: not 'the servant's warning' but 'the warning of a servant.' Cf. *Bacch.* 29 τὴν ἁμαρτίαν λέχους, *El.* 368 αἱ φύσεις βροτῶν, *Aesch. Cho.* 239 τὸ μητρός στέργεθρον, *Soph. Ant.* 365 τὸ μηχανθεύς τέχνας.—φευξόμεθα.

Eur. uses both *φύξομαι* and *φευξομαι*, Aesch. and Soph. have only *φεύξομαι*. *φευξομαι* is shown to be Attic by the evidence of Aristophanes (R. J. Walker in *C. R.* VIII. 17).

504 is condemned by Cobet mainly on the ground that *ἄγνωστος* means 'unintelligible' and that Eur. would have used *ἄγνως*. But this dogmatism seems unwarranted: see Jebb on *O. T.* 361.—*οὐκ ἄγνωστος* = 'renowned' (meiosis).

505. *δισσὰς κ.τ.λ.* This appears to be the simplest correction. Badham changed *ἔχει* to *σχήσει*, and Paley reading *προσμένων* thinks a line has been lost. The subject to *ἔχει* is *ἄναξ*. It is true that, when *ἔχω* has the sense of *παρέχω* = *to cause, produce, excite* etc., the subject is commonly neuter: *sup.* 93, *Bacch.* 299 *τὸ μανιδῶδες μαντικὴν πολλὴν ἔχει*, Thuc. 4. 126 *ὅσα ἄσθενῇ ὄντα δόκησιν ἔχει ἰσχύος* ('produce an impression of strength'). But a personal subject appears in Thuc. 2. 41 (Athens) *μόνη οὐκ ἀγανάκτησιν ἔχει* = 'gives no grounds for resentment,' Eur. *Hec.* 352 (Polyxena) *ζῆλον οὐ σμικρὸν γάμων ἔχουσα* = 'causing much emulation among her suitors.'

507. *κρύψων* ('I will go to conceal myself...') is a great improvement, although *κρύψας* is possible = 'I will hide myself and go....' It is worth suggesting that in Soph. *Trach.* 903 a similar change from *κρύψας* to *κρύψουσ'* would remove all difficulty, if the words are taken closely with 900.

508. *ἐνδιδῶ τι μαλθακόν*: 'show signs of yielding.' The opposite phrase (= 'to show hostility') occurs *Andr.* 225 *ἵνα σοι μηδὲν ἐνδοίῃν πικρόν*. This idiom is found thrice in Herod. but, in spite of its appearance in Ar. *Plut.* 488, does not seem to occur in Attic Prose.

509. *τῆς πρόσφορος* is usually constructed with a dative. Aesch. *Cho.* 711 *μακρὰς κελεύθου τυγχάνειν τὰ πρόσφορα* and Pind. *N.* 9. 7 *θεοπεσία δ' ἐπέων καύχας αἰοιδὰ πρόσφορος* are doubtful passages, but we may compare the gen. after *πρέπων* in Soph. *Ai.* 534 *πρέπον γε τὰν ἦν δαίμονος τοῦμοῦ τόδε*.

512. *προσαιτεῖν*, 'to beg one's bread,' is the regular compound in this connexion (*inf.* 791, Ar. *Ach.* 428). So absolutely *τοὺς προσαιτοῦντας* Lucian *Charon* 15.

513. *σοφῶν δ' ἔπος*. Herwerden, considering that *λόγος* and *ἔπος* are synonymous here, calls attention to the poetical habit of employing synonyms side by side for the sake of variety, as in 1662. Rather, as *σοφῶν* is contrasted with *ἐμός*, so *ἔπος* is a word of greater significance than *λόγος*, implying not a mere floating saying but a proverb fixed and settled by high authority. Thus the oracle of Phoebus proclaims

σοφώτερ' ἢ κατ' ἀνδρα συμβαλεῖν ἔπη *Med.* 675: cf. *Soph. Ant.* 621 σοφία γὰρ ἐκ του κλειδὸν ἔπος πέφανται. Contrast ἀνθρώπων λόγος *Trach.* 1 (Jebb). Hence there is no necessity to change δ' ἔπος to δέ του with Dobree and Headlam (*Journ. Phil.* xxvi. 236). The latter remarks on the postponement of the negative, but see e.g. *Soph. El.* 552.

514. ἀνάγκη. The saying of Simonides ἀνάγκη δ' οὐδὲ θεοὶ μάχονται is perhaps alluded to, but the same thought is often expressed elsewhere (e.g. *Tro.* 616).

516. χρήζουσ' ἐφάνη: 'openly declared.' The verb is nowhere else used in this sense. The grammarians' distinction (*Etym. M.*) between χρήζω and χρήζω, according to which there should be no iota subscript here, is untenable (see Brugmann *Comp. Gr.* iv. 263), but furnishes evidence of the existence of the meaning. We should not therefore read χρήσας with Dind.

518. μελαμφαῖς ἔρεβος is to be compared with the parody of Euripidean style in *Ar. Ran.* 1331 κελαιοφαῖς ὄρωνα. The second member of the compound is, so to speak, sterilised, leaving only the first part significant. Somewhat similar is *Soph. O. C.* 1112 ἀμφιδέξιον πλευράν: see also on 206. Here, however, the effacement of the second member is due to oxymoron. 'Darkly gleaming' is an effective description of the spectral shadows of the underworld. Cf. Simonid. *frag.* 37 νυκτιλαμπεῖ δνρόφω, *Tro.* 549 μέλαιναν αἴγλαν.—οἷχεται... ψαύσειεν. No difference in meaning is expressed by the variety of mood: Goodw. § 670. The construction is prevalent in Attic Prose of all periods.

523. ἀλατίᾳ. The dat., which is in any case instrumental, should be regarded as expressing manner or attendant circumstances rather than cause: see on 216. In prose the meaning would be more nearly defined by a preposition.

524. ἀφίλος φίλων. The repeated idea heightens the emotion: *Andr.* 612 παίδων ἀπαιδας, *H. F.* 114 τέκεια πατὸς ἀπάτορα. More often however we have a different subst. as παίδων ἀτεκνος, κακῶν ἀνατος, φαρένων ἀπεπλος leading to the bold elaboration of the Sophoclean ἀνήνεμος χειμώνων and ἀφόφητος κυκμαίων. The idiom is found even in prose, as is pointed out by Wecklein on *Med.* 673. The gen. is strictly an abl. gen. of separation, but the class is largely built up by analogical extension: *sup.* 61, *inf.* 1102.

525. παντοδαπᾶς ἐπὶ γᾶς are best taken with χριμπτόμενος. The preposition signifies contact with the ground in landing: *Hipp.* 763 ἐπ'

ἀπείρου τε γὰς ἔβασαν, *Or.* 233 ἡ κἀπὶ γαλας ἀρμόσαι πόδας θέλεις; where as here it is substituted for the more usual dative.

526. πόδα might be regarded as an internal acc. = ποδὸς βάσιν, but it is better to treat *χρίμπεσθαι* as becoming transitive in this connexion. There is no probability in the view that πόδα is an old instrumental. It is employed with *βαίνω* *El.* 94, 1173, *προβαίνω* *Or.* 1470, *Phoen.* 1412, *ἐκβαίνω* *Heracl.* 805, *ἐπεμβαίνω* *I. T.* 648, *πεζεύω* *Alc.* 849 (? *ἔλθοις* *ib.* 1153), *ἀλαίω* *Phoen.* 1537, *περὶ* *Hec.* 53, *ἐπαύσω* *ib.* 1052 (cf. *ἀύσσειν* *χέρη* *Soph. Ai.* 40, *αὔραν* *Or.* 1427). We have the same development in English: to run a horse—to sail a ship (*I. T.* 408 *ἐπλευσαν νάϊον ὄχημα*). In the face of this evidence Herwerden's *ποτιχρίμπτόμενος* seems unnecessary.

528. τάφου ἔδρας, the obj. gen. as *inf.* 797, 1178, *Soph. O. C.* 45, *Andr.* 303 *δόμων* ἔδρας. This answers to and illustrates the acc. in *τρίπυδα καθίζων* *Or.* 956.

530. ἐν φάει is taken by all edd. with the next line, in which case it is intolerable and must be corrupt. But perhaps the words may stand as a qualification of *φησί*. She declares openly—for all to hear: not to a solitary worshipper in the inmost sanctuary. So *Med.* 676 *θέμις μὲν ἡμᾶς χρῆσμον εἰδέναι θεοῦ*. Observe *χρήζουσ'* *ἐφάνη* *sup.* 516 and cf. *Soph. Phil.* 581 *δεῖ δ' αὐτὸν λέγειν ἐς φῶς ὃ λέξει, πρὸς σὲ καμὲ τοῦσδε τε*. On the other hand cf. *Phoen.* 1281, 1339.

531. ἀμόν. This form appears several times in tragedy (e.g. *Andr.* 1174) with the meaning of *ἐμός*, where a long vowel is required. Its history is obscure: (1) ἀμο- is the Doric stem = *ἡμετερο-*. If this is the same word, we have either a plural of *dignity* (Verrall on *Aesch. Theb.* 404), or there has been an irregular extension from cases where the speaker, though thinking primarily of himself, is also the representative of others. So in Pindar e.g. *Nem.* iii. 9. For the use in Homer see Leaf on *Il.* 6. 414. (2) Convention supports the writing of ἀμο- = *έμο-* and ἀμο- = *ἡμετερο-*, but there is no solid basis for the distinction.

532. πορθμούς is here a *nomen actionis* as in 127, *Cycl.* 108 and is a true cogn. acc. — *πεπλωκότα*: see on 461.

533. οὐδ' does not attach to the whole sentence but only to *ἀγύμναστον*, like the Latin *neque*. *Et uidi et perii nec notis ignibus arsi* (*Ov. Her.* 12. 33).

534. λάβη: 'reach, find.' Here *λαβεῖν τέλος* = 'to finish': *I. A.* 1124 *τίν' ἂν λάβοιμ' ἀρχὴν κακῶν*; but the expression might have been inverted, as in *El.* 1013 *δόξ' ὅταν λάβῃ κακὴ γυναῖκα*.

535. *μολῶν σωθήσεται* = after his arrival (in Egypt) will be saved.

There is no inconsistency with *σεσωμένον* in 537, which merely implies that M. is safe at the time of speaking. Wecklein brackets the line on the ground that it contradicts 534, but *πημάτων* is limited by the context to the troubles in which M. is already involved, and does not extend to the consequences of Theoclymenus' hostility.

538. *που* qualifies *ἐγγὺς* as in Soph. *Phil.* 41 *οὐχ ἐκὰς που, ἰδ.* 163 *πέλας που, συρ.* 454.

539. *ἐκπεσόντα* is the *vox propria* of shipwreck (409, 1211).

540. *ποθινός*: 'what a void would thy coming fill': see on 1225. It is often impossible to determine whether *ὥς* goes closely with an adj. ('how'), or connects the whole clause ('since').

541. *οὐ τί που*: 475.—*κρυπτεύομαι*. L. and S. are misleading, since the verb is intrans. in *Bacch.* 888. This example, therefore, illustrates the irregular use of the passive explained by Cope in *Journ. Phil.* 1. p. 93. The *-εω* type is regularly intransitive (Brugmann *Comp. Gr.* IV. 297 E. tr.), but *θηρεύω* shows how readily it may become transitive.

543. *δρομαία πῶλος*: *Phoen.* 1125 *πῶλοι δρομάδες*.—*βάκχη θεοῦ*: the same comparison is made in *Hipp.* 550 *δρομάδα τὰν Ἀϊδος ὥστε βάκχαν*. See especially *Bacch.* 165 *ἡδομένα δ' ἄρα, πῶλος ὅπως ἅμα ματέρει φορβάδι, κῶλον ἄγει ταχύπου σκιρτήμασι βάκχα*.

544. *δέ* is practically equivalent to *γάρ*. Kirchhoff's *γε* is not required. Cf. *inf.* 1286, *Tro.* 1046 *παῦσαι, γεραία· τῇσδε δ' οὐκ ἐφρόντισα*.

545. *λαβεῖν* after *θρᾶται* as in Soph. *Ai.* 2, *συρ.* 63. Goodw. § 747.

546. *σέ*. The acc. is not due to the omission of a governing verb, but is an old inherited accusative of *exclamation*: see F. W. Thomas in *C. R.* xi. 375 and cf. Soph. *Ant.* 441 *σέ δή, σέ τὴν νεύουσιν ἐς πέδον κᾶρα, φῆς ἡ καταρτῇ κ.τ.λ.* Ar. *Av.* 374 *οὗτος, ὦ σέ τοι*.—*ἡμιλημένην*: 165.

547. *τύμβου*. The hero Proteus was honoured after his death, we may suppose, by the erection of a colossal tomb-altar, at which sacrifices were periodically offered. Aesch. *Cho.* 106 *αἰδουμένη σοι βωμὸν ὡς τύμβον πατρός*, Pausan. 2. 29. 8 *ὡς δὲ καὶ μῆμα οὗτος ὁ βωμὸς εἴη Αἰακοῦ λεγόμενόν ἐστιν ἐν ἀπορρήτῳ*. Such tombs were often merely a raised barrow of earth resting on a stone platform (*παρὰ δὲ τὸ Αἰάκειον Φώκου τάφος χῶμά ἐστι περιεχόμενον κύκλῳ κρηπίδι, ἐπικείται δὲ οἱ λίθος τραχύς* Pausan. l.c.): cf. *H. F.* 984 *βωμῶν κρηπίδα*. Here, no doubt, we have something more elaborate and magnificent (*ὀρθοστάτας*) and constructed of masonry. Cf.

Mr Frazer's description of the altar at Pergamus: 'It occupied the middle of a platform which was supported on a colossal substruction about 100 ft. square by about 18 ft. high. A grand staircase cutting into the substruction led up to the platform....The substruction was crowned by an Ionic colonnade opening outward, which thus encircled the altar proper except on the side facing the staircase.'—ἐμπύρους refers to the sacrifices offered on the altar to the spirit of the dead man. In some cases the gifts of food and drink were actually passed through an artificial opening into the interior of the sepulchre: so Pausan. 10. 4. 10 οἱ Φωκεῖς τὰ αἶμα δι' ὁπῆς ἐσχέουσιν ἐς τὸν τάφον, with Mr Frazer's note. The rendering of ὀρθοστάτας as 'cakes' (based on Pollux vi. 73, Hesych. s.v.) is now rightly abandoned.

552. ἐφεύγομεν. The imperf. must be referred to Helen's attempt to reach the tomb, which, being now frustrated, is regarded as past.

553 has been variously treated:—(1) οὐ κ. ἐ., οὐχ, 'we are not thieves, no!' as in *O. C.* 587 οὐ σμικρὸς, οὐχ, ἀγὼν ὅδε: but this weakens ὑπηρέται κακῶν, (2) οὐχ ὑπηρέται κακῶν is harsh, and it is far more Euripidean to substitute οὐδ'.

554. καὶ μὴν...γ': 308.

555. φόβον cannot go with μεθεῖσα since μεθίεναι regularly takes the acc., μεθίσθαι the gen. On the other hand, it would only be possible to connect it with μ. π., if φόβος could bear the Homeric meaning 'flight,' which is contrary to Euripidean usage. We must therefore adopt φόβον.

556. ἐπεὶ γε. γε here emphasises the whole of the subordinate clause: 'because I am safe and not because you bid me.' It is far more commonly attached to a single member of the clause, and for this reason rarely follows the conjunction *immediately*. See however *Hipp.* 955 ἐπεὶ γ' ἐλήφθης, *Cycl.* 181 ἐπεὶ γε πολλοῖς ἤδεται γαμουμένη.

557. ἂ θεοί, τίς ὅστις εἰσπορεύω; τίς εἰ, γύναι; *Ar. Thesm.* 905.

558 = *Ar. Thesm.* 906.

559, 560 do not appear in Aristoph. and are consequently rejected by some critics. But the deification of abstractions is characteristic of Euripides. So αἰδώς *Ion* 336, *H. F.* 557, ἑλπίς *I. A.* 392, εὐλάβεια *Phoen.* 782, λήθη *Or.* 214, λύπη *Or.* 399, πλοῦτος *Cycl.* 317, τυραννίς *Phoen.* 506, φιλοτιμία *ib.* 531. Here the use of θεός indicates Helen's passionate desire to be satisfied as to the truth. In this connexion Wilamowitz (on *H. F.* l.c.) cites Menander ap. Stob. *flor.* 32. 11 ὦ μεγίστη τῶν θεῶν νῦν οὐδ' ἀναίδει, εἰ θεὸν καλεῖν σε δεῖ. δεῖ δέ· τὸ κρατοῦν γὰρ πᾶν νομίζεται θεός.

561—566 = Ar. *Thesm.* 907—912 except that γε is omitted in 910 (= 564), and οὐδ' ἔχω τί φῶ is replaced by ὅσα γ' ἐκ τῶν ἰφύων.

563. εἶδον: 'I see,' aor. as in 348 n.

565. γὰρ is elliptic ('no wonder, for') as in 807, 814.

566. χρόνιος, adverbial, 651 n.

567. πολας: 'wife indeed!' This colloquial use of the pronoun is common in Aristophanes, but rare in tragedy: cf. however Soph. *Trach.* 427 πολαν δόκησιν; *H. F.* 518 ποῶ' θνείρα κηραίνουσ' ὀρώ; *I. A.* 837 ποίους γάμονς φῆς;

568. δίδωσι. This function of the present, which may be called *registering*, should be carefully distinguished from the historic. Its purpose is to identify persons or earmark things, as e.g. in genealogical statements of pedigree. So *inf.* 1521, 1645, *Bacch.* 2 τικτει, 213 δίδωμι, 244 ἐκπυροῦνται, *H. F.* 252 σπείρει, 967 καίνει, *Med.* 955 δίδωσιν, *Suppl.* 406 καταβαλοῖ, *Tro.* 134 σφάζει, *Rhes.* 945 κατακτείνει. The Virgilian examples (*Ecl.* 8. 45, *Aen.* 9. 266, 10. 518) will repay examination.

569. φωσφόρ', an epithet of Hecate also in Eur. *frag.* 959, Ar. *Thesm.* 858, *Lys.* 444. Cf. Bacchyl. *frag.* 66 Ἐκάτα δαδοφόρε νυκτὸς μελανοκόπου θυγάτηρ. The torch is the constant symbol of Hecate in art (*Ar. Ran.* 1363), and this, rather than her connexion with the moon, is probably the explanation of the epithet. According to the Homeric hymn, she guided Demeter in the search for Persephone σέλας ἐν χεῖρεσσιν ἔχουσα (*Hymn. Cer.* 52). For the situation cf. *Alc.* 1127 ὅρα γε μή τι φάσμα νερτέρων τὸδ' ἦ.

570. Ἐνοδίας. Hecate is mainly a Chthonian deity. Herself the πρόπολος of Persephone (*Hymn. Cer.* 440), on the occasion of her nocturnal appearances in the upper world she was accompanied by all kinds of demons and horrible phantoms: *Ion* 1048 Εἰνοδία... ἃ τῶν νυκτιπόλων ἐφῶδων ἀνάσσεις, *frag. trag. ap. Plut. Mor.* 166 A ἀλλ' εἰτ' ἐνυπνιον φάντασμα φοβῇ χθονίας θ' Ἐκάτης κῶμον ἐδέξω. In particular we find mention of the hell-hounds which followed her (*Apoll. Rhod.* 3. 1216, *Virg. Aen.* 6. 257), and a representation of a dog is found on her statues. So the dog, according to some a form of the goddess herself, was sacrificed in her honour (*Pausan.* 3. 14. 9 and περισκυλακισμός). Thus her worship as the Wayside Goddess (cf. ἑκαταῖα) was intended for the protection of travellers against the malign influence of her infernal power.

571. οὐ μὴν...γ': 'yet...not.'

574. ἄλλη...δντ' ἔμοθ. For this pleonasm cf. *H. F.* 519 οὐκ

ἐσθ' ὅδ' ἄλλος ἀντὶ σοῦ παιδός. So Soph. *Ai.* 444, Aesch. *Prom.* 467.

575. μὲν...δ': 'while...yet.' The clause introduced by μὲν is logically subordinate.

576. γάρ: 'why! dost not think...?' The particle denotes surprise or indignation: 105, 669.

577. ἀποστερεῖς: 'you withhold certainty from me.' For this meaning of ἀποστερεῖν see Shilleto on Thuc. 1. 69. 2 and cf. Dem. 23. 107 ἐκεῖνος ἐκείνους Πισίδαιαν οὐχὶ τηρικαυτ' ἀπέδωκεν, ἥρϊκ' ἀποστερεῖν οὐκέθ' οἷός τ' ἦν. She claims to be his wife: τὸ σαφές is due from her in support of her claim. The ordinary interpretation of the mss. reading is to treat σε as the object of ἀποστερεῖ—my knowledge of the truth robs me of you. Badham would supply δοκεῖν, i.e. prevents me from thinking that you are my wife. Neither supposition is satisfactory.

578. τίς οὐ δεῖ γ': 'who in need is wiser?' The emendation adopted in the text substitutes γ' for the unmetrical τίς. It is assumed that the words were wrongly divided, and that γ' or τ' was mistaken for the abbreviation $\frac{\gamma}{\tau}$ = τίς. I learn from Wecklein that this reading has been partially anticipated by Radermacher, who proposed τίς οὐ δεῖ τίς ἐτι κ.τ.λ.

580. τὰ σ'. The Greeks did not object to the elision of an emphatic pronoun: see Soph. *O. T.* 404 καὶ τὰ τοῦδ' ἔπη...καὶ τὰ σ', *El.* 1499 τὰ γοῦν σ', Eur. *El.* 273 τὰμὰ καὶ σ' ἔπη, *Tro.* 918.

581. ἐκεῖ, 'herein,' looks forward to the clause introduced by δτι.

583. καὶ τίς marks surprise. 'Why! who...—σώματα' has been suspected without cause. Menelaus believes that the living presence of Helen was at Troy. Who can counterfeit flesh and blood? It is the work of the Gods, Helen replies.

585. ἀέλπτα: 'things too good to hope for'—'what you say is beyond my wildest dream.' So *I. T.* 639 ἴσως ἀέλπτα τῶν ἐμῶν φίλων τινὶ πέμψω πρὸς Ἄργος, *Phoen.* 311, *Ion* 1511.

586. Ἦρας, scil. πλασάσης, to which δῖδλλαγμα 'a substitute' is the object.

587. δμ' is due to a writer in the *Quarterly Review*, vol. xix. p. 932. Those who retain δν do not recognise that the meaning would then be: 'How, if this were true, would you have been in two places at once?' But this is absurd, and the context requires instead: 'True or not, how could you be...?' On the question of the possible employment of δν with the latter meaning see Appendix. τ' suffers trajection, since logically it belongs to ἐνθάδ': see on 770.

589. λύπης is shown to be necessary by the usage of Eur.: cf. *Or.* 240 ἄλῃς ἔχω τοῦ δυστυχεῖν. With λύπας the meaning would be 'my sufferings are enough for me,' as in *El.* 73 ἄλῃς δ' ἔχεις τᾶξωθεν ἔργα, *Or.* 1039 ἄλῃς τὸ μητρὸς αἰμ' ἔχω.

590. γάρ: 576.—τὰ δέ: 'that phantom bride.'—ἐξάξεις: the middle is preferred by Cobet *N. L.* p. 191, but the active implies that M. will himself participate in the embarkation, and is found in *Tro.* 457 τῆσδ' ἐξάξων χθονός.

591. καὶ...γ': 'yes and...' 106, 1417.

595. λείπουσιν: 'fail.' The verb is used absolutely, and it is unnecessary to substitute λείπουσί μ': see Tucker on Aesch. *Cho.* 268 οὔτοι προδώσει Λοξίου μεγασθενὲς χρησμός.

597 sq. μαστεύων...πλανηθεὶς...πεμφθεὶς. The accumulation of participles, of which μαστεύων is subordinate to πλανηθεὶς, and πεμφθεὶς to both, is awkward. In this matter, however, Eur. allows himself considerable latitude, as may be seen from *H. F.* 696, *Phoen.* 77, *I. T.* 824, *Or.* 1163. For examples in this play see Index. This irregularity of style is especially marked in the undeveloped prose of Thucydides: see i. 18, ii. 4, iii. 3 etc.

598. χθόνα. The acc. of the space traversed must be distinguished from the acc. expressing the goal of motion (105). The construction is found occasionally in Greek poetry: *Bacch.* 748 χωροῦσι...πεδίων ὑποτάσεις, *ib.* 873 θρῆσκει πεδίων, *El.* 731 τὰ δ' ἔσπερα νῶτ' ἐλαύνει. So Soph. *Ai.* 30, *O. C.* 1686, *inf.* 1118. Xenophon alone among the prose writers employs it (*H. Richards* in *C. R.* xii. 216). Instances like Virgil's *uasumque caua trabe currimus aequor* (*Aen.* 3. 191) may be due to Greek influence.

600. οὐ πον: 135 n.

601. ἔλασσον: 'less in the telling than in the happening.' Cf. *Phoen.* 553 τί δ' ἔστι τὸ πλεόν; δνομ' ἔχει μόνον, and for the sense *I. T.* 1321 ὦ θαῦμα, πῶς σε μείζον δνομάσας τύχω;

602. σπουδῇ: 'judging by your haste.' The dat. is circumstantial: cf. *Thuc.* 8. 27 οἱ δ' Ἀθηναῖοι ἀτελεῖ τῇ νικῇ ἀνέστησαν.

605. πτυχάς: 44 n.

607. σεμνόν. Where in Greek poetry the word σεμνός is applied to natural objects, the reason for ascribing holiness to them can be traced. Thus in Pind. *Pyth.* 9. 50 the cave is the home of the inspired prophet Cheiron, in *I. T.* 1177 αἰθήρ is σεμνός as removing the taint of pollution incurred by bloodshed, in *Hērōp.* 745 σεμνὸν τέρμον' οὐρανοῖ ποῖν to the divine guardianship of the world. Similarly we can explain *I. A.*

705, *Med.* 69. Here, on the contrary, we are left to guess why this particular cave is 'hallowed,' and, since it can hardly be maintained that all *ἄντρα* are in themselves such (Aesch. *Eum.* 193), the epithet does not appear defensible. To translate 'majestic' is obviously out of the question. *ἄσημος* has been suggested to me, i.e. *mysteriously*.

609. πάντες Ἀχαιοί does not mean 'all the Achaeans', but represents the Homeric Παναχαιοί i.e. the Achaean confederacy. Cf. *χωὶ Πανελλήνων στρατός* *I. A.* 350.—δι' ἐμ': 'it was owing to me that....' Otherwise 849 n.

613. τὸ μόρσιμον σῶσασα: 'obeying the will of heaven,' as σῶζειν νόμους (*Suppl.* 313, *inf.* 1552). The converse is παρεῖς τὸ μόρσιμον in *Alc.* 939 of a wilful struggle against destiny: cf. Homer's ὑπέρμαρον. The famous lines of Cleanthes (*frag.* 91) are in sympathy with Greek sentiment.—πατέρ': v. 34 shows that οὐρανός may be described as πατήρ of the εἰδωλον, much as in *Hec.* 452 Apidanus is καλλίστων ὑδάτων πατέρα. Vitelli refers to *frag.* 836.

615. ἄλλως, 'falsely,' as in *Hec.* 489, *Cycl.* 354, *I. A.* 800. See on 1106.

616. ἦσθ' ἄρα, equivalent to the English present; see Goodw. § 39.

617. μυχοῖς: 105 n. For the construction of ἡγγελλον with ὡς and participle see Goodw. § 916 and cf. *Soph. O. T.* 956 πατέρα τὸν σὸν ἀγγελῶν ὡς οὐκέτ' ὄντα.

619. οὐκ ἔω σε κερτομεῖν. 'I would not have thee taunt us a second time, saying how that thou didst give their fill of toil to thy husband and his fellows at Troy.' The reference is to 608 sqq. The speaker does not grasp the situation, and regards Helen as having duped them by a spiteful trick. τῶδε, the cogn. acc. with κερτομεῖν, looks forward to ὡς. Milton's conjecture μάτην is attractive but unnecessary.

622. τοῦτ' ἔστ' ἐκεῖνο: this phrase, found also in *Med.* 98, *Ion* 554 and *Or.* 804, is a colloquialism and common in Aristophanes.—ἐμβεβᾶσιν...ἀληθεῖς, 'have proved true,' is adequately supported by *Soph. El.* 262 ἦ πρῶτα μὲν τὰ μητρὸς...ἐχθίστα συμβέβηκεν. συμβαίνω is commonly found with the participles ὦν and γιγνόμενος, and occasionally the adj. stands alone: Goodw. §§ 890, 902. So several times in Plato, e.g. *Rep.* 329 D.

624. ὡς is unnecessarily altered to ἦ σ' by most edd. Hermann placed the required σ' after ὡς. ὡς should be connected with ποθευός, 'happy in that....,' and is equivalent to *δτι οὕτως*: see on 74 and cf. *Il.* 11. 689, *Plat. Crit.* 43 B εὐδαιμόνια (scil. σε) τοῦ τρέπου...ἐν τῇ νῦν παρεστῶση συμφορᾷ, ὡς βεβίως αὐτὴν καὶ πρῶτος φέρεις, *Phaed.* 58 E

εὐδαίμων ἀνὴρ ἐφαίνετο...ὥς ἀδεῶς καὶ γενναίως ἐτελεύτα. So in *Heracl.* 53 with a comma at ἀνὴρ, *I. A.* 420 ὥς μακρὰν ἔτεινον ('so long was their journey'), *I. T.* 1180 σοφὴν σ' ἔθρεψεν Ἑλλάς, ὥς ἦσθου καλῶς, *frag.* 462 ζηλὸς μοι σέθεν, ὥς χρονίζεις, *Or.* 90, 130.

625. μὲν...δέ. 'Long since was our parting, but our joy is fresh.' There is no real contrast here in the thought, in spite of the verbal opposition. The excessive tendency to antithesis leads to the coordination by μὲν and δέ of clauses, which require a different combination. So especially in *Isocr.*, as e.g. *I.* 11 αἰσχρὸν τοὺς μὲν γραφεῖς ἀπεικάσειν τὰ καλὰ τῶν ζώων, τοὺς δὲ παῖδας μὴ μμεῖσθαι τοὺς σπουδαίους τῶν γυνέων.

629. ἐν, 'after many fiery courses of the sun.' This is the regular idiom: *Phoen.* 305 χρόνῳ σὺν ὄμμα μυρίαὶ ἐν ἀμέραις, *El.* 1153, *Soph. O. C.* 88.

630. ἐν μέσῳ qualifies λόγους and would in prose require the addition of the article. Tr.: 'since my story of the past is long...' i.e. the story of the time which has intervened since their separation. So *Med.* 819 περισσοὶ πάντες οὖν μέσῳ λόγοι, *Or.* 16. For the general form of expression cf. *Med.* 376.

632. κρατί, loc. dat. as in 375.—ὀρθίους is proleptic.

633. ἀνεπτέρωκα is freely used in Attic with the metaphorical sense of 'to excite,' e.g. *Suppl.* 89. Here the physical effect of the emotion is the predominant idea: 'Joy sends a thrill to the ends of my hair.' Observe that this result is attributed to the action of the speaker, where we might expect ἐθεῖραι ἀνεπτέρονται, and cf. *Soph. O. C.* 1625 ὥστε πάντας ὀρθίας στήσαι φόβῳ δελσαντας ἐξαίφνης τρίχας.

636. οὐκ ἐμέμφθην, aor. as in 348. This is a good instance of meiosis, by which the contradictory takes the place of the contrary. 'I am not dissatisfied' stands for 'my heart is full.'

638. ἀν follows λέκτρα as in 573.—ὑπὸ λαμπάδων. The prep. denotes external accompaniment only, and is for the most part confined to words expressing *sound* (ὑπ' αὐλήγηρος ἀεῖδew) or *light* (as here and *Ion* 1474). *H. F.* 289 and *Hipp.* 1299 are exceptional. At the home-taking of the bride, which concluded the marriage ceremonies, those who joined in the procession carried δῶδες νυμφικαί: *inf.* 723 sq., 1477.—κόροι λεύκιπποι, the Dioscuri (λευκοπύλων Τυνδαριδῶν *Pind. Pyth.* 1. 66). It is thought that the epithet may have arisen in connexion with the cult of Amphion and Zethus at Thebes, since riding was more practised in Boeotia than in other parts of Greece (*Wilamowitz on H. F.* 30). The proverbial swiftness of white horses (*Plaut. Asin.* 279, *Hor.*

Sat. 1. 7. 8) appears to be due to their divine association: cf. 1496, 1665.

641. ἐκ δόμων δλ...σ'. Observe how the relative sentence introduced by *ὅν* passes into a coordinate clause with the personal pronoun. *Soph. Ai.* 457 *ὅστις ἐμφανῶς θεοῖς ἐχθαίρουμαι, μισεῖ δέ μ' Ἑλλήνων στρατός*. A good instance in prose is *Dem.* 3. 24 *οἷς οὐκ ἐχαρίζονθ' οἱ λέγοντες οὐδ' ἐφίλουν αὐτούς*. For the corresponding Latin idiom see *Madvig* on *Cic. Fin.* 1. 42. Certain less obvious cases illustrating the same principle are discussed in *Jebb's Appendix* to *Soph. O. C.* 424.

643. συμφοράν, 'fortune,' is occasionally employed in a good sense, with or without an epithet which determines the meaning. Cf. *I. T.* 1317 *τί πνεῦμα συμφορᾶς κεκτημένη;* (not an *ill* wind), *Ar. Eq.* 406 *πῖνε πῖν' ἐπὶ συμφοραῖς*.

644. τὸ κακὸν ἀγαθόν=our 'blessing in disguise': for the oxymoron cf. 213 n. ἀγαθόν should not be taken predicatively. So τὸ καλὸν οὐ καλὸν *Or.* 819, καλὸν κακόν *Hes. Theog.* 585.

645. χρόνιον agreeing with ἀγαθόν: tardy—yet better late than never.

646. δῆτα in answers: 'aye, surely'—often where a word is repeated from the previous speech. *Soph. El.* 844 *φεῦ—φεῦ δῆτ'.*—δῆ emphasises the pronoun: the *very* same.

647. δυοῖν γὰρ κ.τ.λ., 'we cannot be separated either in our joys or our sorrows.' This phrase, which illustrates the same tendency as in 625 n., is generally used of more than two persons=everyone without exception. So *Phocyl. frag.* 1 *Λέριοι κακοί, οὐχ ὁ μὲν, δὲ δ' οὐ, πάντες*, *Aesch. Pers.* 802, *Soph. O. C.* 1671, *Eur. Phoen.* 1641.

651. πολυετῇ. The temporal adjective is used adverbially with a personal subject. Cf. *El.* 781 *ἐφῶι, Ion* 122 *παναμέριος, Or.* 473, *sup.* 566, *inf.* 1035, 1081. So *Verg. Aen.* 8. 465 *nec minus Aeneas se matutinus agebat*.

653. τὰ τῆς θεοῦ: 'the purpose of the goddess.' Hitherto he has been deluded by the belief that the *εἰδωλον* was the true Helen: this had biased his views of the divine purpose.

654. χαρμονῇ, causal dative. *χ.* is subjective as contrasted with *χάριτος* in 655, joy)(pleasure. For 'tears of joy' cf. *Soph. El.* 1231 *γερηθὸς ἔρπει δάκρυον ὀμμάτων ἀπο*.

656. ἀν...ῆλπισεν, past potential, where no definite circumstances are in view: *Goodw.* § 244 and *sup.* 587 n. These passages lead the way to the iterative use.

658. δοκοῦσαν is probably, though not necessarily, an imperfect

participle, since M. seems to contrast his present knowledge with the opinion *formerly* entertained of Helen's flight. See Goodw. § 140 and cf. *Tro.* 45, *Med.* 1329, *inf.* 1249, 1437, 1537.

661. ἀρχάς, allusive plural as in *I. T.* 939 ἀρχαὶ δ' αἰδε μοι πολλῶν πόνων, *I. A.* 320, 990.

663. ἀφুক্তα. The mss. reading is generally considered corrupt. Those who defend it adopt Hermann's punctuation, which gives the unsatisfactory meaning: 'Speak, for I must hear'—why? 'because all comes from heaven.' Vitelli's ἀρεστά is a move in the right direction, but ἀφুক্তα is preferable, for (1) the *ductus litterarum* points to this word: after the common confusion of Φ and Ο δουκτα would inevitably become ἀκουστά, (2) we thus introduce a familiar proverb: cf. Solon 13. 63 μῶρα δέ τοι θνητοῖσι καλὸν φέρεי ἡδὲ καὶ ἐσθλόν· δῶρα δ' ἀφুক্তα θεῶν γίγνεται ἀθανάτων, Aesch. *Theb.* 719 θεῶν διδόντων οὐκ ἂν ἐκφύγοις κακά, Theognis 1033 θεῶν δ' εἰμαρμένα δῶρα οὐκ ἂν ῥηϊδίως θνητὸς ἀνὴρ προφύγοι. [These and other similar passages are quoted by Mr W. G. Headlam *On editing Aeschylus*, p. 89.]

664. ἀπέπυσσα, aor. as in 348.—οἶον: 74 n.—ἐσολόσομαι, the story I shall publish. For the subjective middle see on 20. In practice there is hardly any difference between middle and active, which Eur. elsewhere employs in similar contexts: *Andr.* 757 οὐ μὴ γυναικῶν δεῖλδν εἰσολοίσεις λόγον; *Bacch.* 650 τοὺς λόγους γὰρ ἐσφέρεις καινοὺς ἀεί.

665. ἡδὺ κ.τ.λ. The sentiment is proverbial. Arist. *Rhet.* 1. 11, p. 1370 b 4 quotes in illustration a line from the *Andromeda* (*frag.* 131) ἀλλ' ἡδὺ τοι σωθέντα μεμνησθαι πόνων and *Od.* 15. 400 μετὰ γάρ τε καὶ ἀλγεσι τέρπεται ἀνὴρ, ὅστις δὴ μάλα πολλὰ πάθη καὶ πόλλ' ἐπαληθῆ. Cf. Cic. *Fin.* 2. 105 *uolgo enim dicitur: Iucundi acti labores; nec male Euripides...Suavis laborumst praeteritorum memoria: id. Fam.* 5. 12. 4 *habet enim praeteriti doloris secunda recordatio delectationem.*

666. ἐπὶ λέκτρα should be taken with πετομένας...πετομένου in the following lines. νεανία is a cretic: see Metrical Analysis and cf. *I. A.* 615, *Phoen.* 147, *I. T.* 647, *Cycl.* 28.

668. πετομένου. The metaphorical use of the verb is elegantly combined with the literal application to κόπας: cf. Pind. *frag.* 122 νεάνιδες πολλάκι ματέρ' ἐρώτων οὐρανίαν πτάμεναι νόημα ποττὰν Ἀφροδίταν.

669. γάρ, 576 n.—σε...συλῆ πάτρας; 'parted thee from...', not 'reft thee of thy native land.' With the latter meaning the double acc. would be the appropriate construction. Cf. *Phoen.* 1474 οἱ δ' ἀσπίδας συλῶντες Ἀργείων νεκρῶν, *Bacchyl. frag.* 46. 10 οὐδὲ συλᾶται

μελίσφρων ὕπνος ἀπὸ βλεφάρων, Manetho 4. 375 συληθεὶς γονέων. Nor is violence necessarily implied: *Il.* 4. 116 αὐτὰρ ὁ σὺλα πῶμα φαρέτρης, Pind. *Ol.* 9. 89 συλαθεὶς ἀγενείων (parted from the youths i.e. no longer amongst them).

674. δάκρυσιν appears inelegant after κατεδάκρυσα, but Herw. goes too far in saying 'supra quam dici potest invenustum est.' Ancient writers were very lax in this respect, as has been shown by Prof. Jebb on *Soph. O. C.* 554, *Phil.* 1268 and elsewhere. See also Tyrrell on *Bacch.* 647, Tucker on Aesch. *Cho.* 51, A. B. Cook in *C. R.* xvi. 264. For instances in this play see Index s.v. Euripides. In *Phoen.* 1374 ἐκ χειρὸς awkwardly precedes τῆσδ' ἀπ' ὠλένης.

676. The text is uncertain, though the general sense is plain. Eur. alludes to the bath of the three goddesses also in *Andr.* 284 and *I. A.* 1294.

678. ἔνθεν: 'whence issued the trial.' The antecedent appears to be the genitives in 676, so that Helen regards the meeting of the goddesses on Mt Ida as the *starting-point* of her troubles.

679. τί δ' κ.τ.λ., 'why did Hera inflict injury upon *you* with reference to the trial of these goddesses?' The text is very uncertain and the various proposals may be seen in Wecklein's Appendix. If we retain τὰ δ' it seems necessary to substitute πῶς for τῶνδε and possibly κακὰ for κακόν (with Hartung):—'How came Hera to turn the issues of the trial to your ruin?' The context indicates, as Herw. remarks, that Menelaus is enquiring the reason of Hera's hostility rather than its character. In either case ἐς is not a synonym for διὰ, but means 'in relation to' and is so employed with some freedom by Euripides: cf. *H. F.* 63 ἐγὼ μὲν οὐτ' ἐς πατέρ' ἀπηλάθην τύχης, *Tro.* 1201 οὐ γὰρ ἐς κάλλος τύχας δαίμων δίδωσιν, *El.* 29 ἐς μὲν γὰρ ἄνδρα σκῆψιν εἶχ' δλωλόντα, 366 οὐκ ἔστ' ἀκριβὲς οὐδὲν εἰς εὐάνδριον, *Or.* 677 ταῦτ' ἐς τε δάκρυα καὶ γόους καὶ ξυμφορὰς εἰρηκα. For τιθέναι in the sense of παρέχεω cf. *Tro.* 1056, *H. F.* 221.

680. 'That she might rob Cypris.'—'How was this?'—'Nay Paris, to whom she yielded me.' Observe that the gist of Helen's answer to the question of 679 is 'She brought me to Egypt to spite Cypris.' The broken and disjointed character of the utterance excuses what would be open to serious objection in ordinary dialogue. Nevertheless, Reiske's reading, which Wecklein adopts, is attractive.

684. τὰ δέ: exclamatory accusative of reference parallel to σὲ in 546.

687. αἰσχύνε is strongly supported by 202.

688. τίς μοι. No authority for such a strange expression is quoted by those who retain *ἔστιν βλος*; in the sense of 'is she alive?' The metrical license, by which *δέ* is placed out of its usual order, may have helped the corruption, since scribes sometimes show a tendency to correct this even at the expense of the metre. The postponement of the particle generally occurs when the preceding words form a single unit (e.g. *Herac.* 38), but there are very many cases where no such explanation applies. In *Soph. Phil.* 1449, γάρ is sixth word, and the scribe of L has placed a colon after the fourth. It is curious that in later comedy much greater freedom prevailed (*Starkie on Vesp.* 814).

692. τάδε: Hera's stratagem.—καὶ σί: 'thee also'—not only our family.

696. πόλεος is not usually contrasted with πατρίς, but none of the proposed emendations are satisfactory.

696. ἔλιπον οὐ λιποῦσ' should not be disconnected. 'I left and did not leave my home for a shameful union,' i.e. I seemed to do so. For the mannerism cf. 138 n.

698. εἰ καὶ κ.τ.λ., 'if indeed unbroken happiness is going to be your future lot, it might compensate for the past.' εἰ καὶ should not be translated 'even if' (καὶ εἰ), and it is necessary to distinguish the cases where καὶ extends its influence over the whole clause, as here, from those where it emphasises a single word: see Jebb on *Soph. O. T.* 306.—τὰ λοιπά, henceforward, to be taken with the verb and not with εὐδαίμονος alone.—τύχης is awkward with τύχαιτε, but see on 674, and cf. *Soph. El.* 794 νῦν γὰρ εὐτυχούσα τυγχάνεις, *Tro.* 471 θρῶν τις ἡμῶν δυστυχὴ λάβη τύχην, and for the general sense *Ion* 1456 sq.

699. πρὸς: 321.

700. ἔτι is justified by the context. 'Give me a further share in your joy': he has been listening to their conversation, but wishes to be satisfied that he has rightly understood. For the gen. cf. *Cycl.* 531.

701. καὶτός, 'unaided'—καὶ contrasts the speaker with others: 758.—ἔχω, 'understand,' a strong word, is set against μαθάνω *begin to perceive*, as in *Ion* 230 ἔχω μαθούσα, *Or.* 749. Cf. *Hipp.* 1426, *Or.* 1120, *Soph. Ant.* 9 (Jebb), *inf.* 1148.

703. βραβεύς is translated *author* by L. and S., for which there is no warrant. Paley considers that Helen is called *umpire*, as having had the power to determine the struggle. But the meaning *spectator* is much more appropriate to the context, and is required in *Or.* 1065. The word is supplanted in prose by βραβευτής: for βραβεύειν see on 996.

705. νεφέλης ἀγάλμα. The word ἀγάλμα signifies primarily πᾶν ἐφ' ᾧ τις ἀγάλλεται, and its subsequent development is well traced by Wilamowitz on *H. F.* 49. The peculiarity of the present passage and 1219 is that it cannot be rendered *joy*, *pride* as usual, but signifies merely *image* or *presentment*, as the epithet shows. This neutral sense is mostly limited to the art of the sculptor (262 n.), but that it has a wider application may be inferred from *Ar. Nub.* 995, where something like *paltern* seems to be meant. Cf. *Tro.* 193 νεκρῶν ἀμνηνδὸν ἀγάλμα. In *I. T.* 273 Νηρέως ἀγάλματ' I believe Monk's view to be correct. In *Plat. Sympr.* 216 Ε τὰ ἐντὸς ἀγάλματα are 'mental images.'

706. τί φῆς; outside the metre, as τί φῶ; in *O. C.* 315.

708. καλ...ἔρις: 'here we have Hera's work' etc. Cf. *Andr.* 168 οὐ γὰρ ἔσθ' "Ἐκτωρ τάδε, *Tro.* 100, *Cycl.* 204, *Thuc.* 6. 77. 1 οὐκ ἴωμες τάδε εἶσιν. Or, perhaps better, supply ἦδε from τάδε: cf. *Med.* 253 σοὶ μὲν πόλις θ' ἦδ' ἐστὶ καὶ πατὴρ δόμοι.

709. ἡ δ' οὖο: 'is this your real wife?' The messenger is still puzzled and desires to have a final assurance. Cf. *I. T.* 509 πρὸς θεῶν ἀληθῶς, ὦ ξέν', εἰ κεῖθεν γεγώς;

710. αὐτῇ clinches the matter, with some emphasis. For οὗτος in close connexion with δε, cf. *Hérr.* 194, *Soph. Ant.* 296, 673.

711. ποικίλον, 'variable' rather than 'subtle.' Cf. *Menander frag.* 8 ὡς ποικίλον πρᾶγμ' ἐστὶ καὶ πλάνον τύχη. The commonplace recurs in *Tro.* 1204 foll.

712. ἀναστρέφει is awkwardly employed without an object. Contrast *Suppl.* 331 ὁ γὰρ θεὸς πάντ' ἀναστρέφει πάλιν and *Rhes.* 332 πόλλ' ἀναστρέφει θεός. But the ellipse of the object may be defended by *Pind. P.* 2. 17, 4. 70 etc., nor is this a reason for adopting ἔχει for ἔφν from *Stobaeus Eccl.* 1. 7. 6, p. 91, 8 Wachsm., who quotes 711—715.—εἶ: 'cunningly, skilfully,' without implying any moral judgment.

713. ἀναφέρων, 'withdrawing hither and thither.' The notion appears to be that of an unseen force guiding its puppets in the required direction.

714. αὐθις: 'afterwards,' as e.g. in *Or.* 910 κἂν μὴ παραντίκ' αὐθις εἰσι χρήσιμοι.

715. ἀέ, shifting—present from time to time. So *Aesch. Prom.* 937 θῶπτε τὸν κρατοῦντ' ἀέ.

717. λόγοισιν: i.e. in reputation, as she complains at 66, 265. For the instr. dat. of respect see on 216 and cf. *Bacch.* 200 οὐδὲν σοφίζεσθαι τοῖσι δαίμοσιν, *Soph. Ai.* 474 κακοῖσιν δοτις μὴδὲν ἐξαλλάσεται.

718. σπεύδων δ' ὅτ' ἔσπευδ'. (1) We have here an instance of the ironical idiom, by which the direct expression of a bad idea is euphemistically avoided. The messenger refrains from saying of his master σπεύδων δ' ἀκαίρως. So Soph. *O. C.* 273 ἰκόμεν ἔν' ἰκόμεν (Oedipus of his father's murder): Eur. *Trö.* 630 δλώλεν ὡς δλώλεν (Andromache of Polyxena's death): *J. T.* 692 πρᾶσσοιθ' ἂ πρᾶσσω (Orestes of his punishment): *Med.* 889 ἐσμέν οἶόν ἐσμεν, where see Wecklein. (2) It would be possible but not so good to understand the words as an emphatic way of expressing 'at the time' (*Heracl.* 320). In any case, it seems unnecessary to read *δσα*, which obscures the contrast with *νῦν* δ'.

719. πρᾶξας should be taken with *εὐτυχέστατα, τὰγαθὰ* as the object of *ἔχει*. 'Now faring happily he finds unsought blessings.' This is a curious but not unparalleled instance of *hyperbaton*: the words are similarly arranged in Soph. *Ai.* 723 where *πρῶσθεν* belongs to *μαθόντες* and *ἐν κύκλῳ* to *ἀμφέστησαν*. Cf. *O. T.* 1251, Eur. *Or.* 600, *Hec.* 1272, *Cycl.* 121, *Ion* 1121, *I. A.* 642, *Heracl.* 205, *inf.* 1579, Wilamowitz on *H. F.* 222. Others give to *πρᾶξας* the meaning 'achieve,' so that *εὐτυχέστατα* belongs to *ἔχει*; examples of this are given by Tucker on Aesch. *Suppl.* 753. So *Or.* 355.

720. ἄρα indicates his conviction and surprise: seldom with the aor., but cf. Soph. *Ai.* 233.

723. λαμπράδων: 639 n.

724. τροχάδων. L. and S. s.v. are misleading: the words mean 'which I carried running by the chariot.' Harpocration states that the bride was one of three who rode on the ἀμαξα, having on one side the bridegroom and on the other the πάροχος or 'best man.' The messenger no doubt formed one of the escort which surrounded the bridal car: *Ar. Pac.* 1316, 7; Hyperid. *Lyc.* IV. 20 ἀνάγκη...πρώτον μὲν ὀρεωκόμεον καὶ προηγγῆτην ἀκολουθεῖν τῷ ζεύγει, δ' ἦγεν τὴν γυναῖκα κ.τ.λ.

726. μή is generic.

727. καὶ ξυγγέγηθε κ.τ.λ. is loosely connected with what precedes, but such coordination in place of a subordinate participle is characteristically Greek. A simple instance is Soph. *El.* 177 μήθ' οἷς ἐχθαίρεις ὑπεράχθεο μήτ' ἐπιλάθου.

728. δμως, which logically belongs to the apodosis, is drawn into the protasis: *inf.* 1020, 1398. So *tamen*, e.g. in Ov. *Met.* 2. 782 *quamvis tamen oderat illam, talibus afflatast breuiter Tritonia dictis*.

729. γενναίοισιν...δούλοισι was an oxymoron to the average Athenian, but the humanity of Euripides is especially remarkable in

his treatment of slave characters. Very similar are *Ion* 854 f., *frag.* 828 πολλοῖσι δούλοις τοῦτο αἰσχρόν, ἡ δὲ φρήν τῶν οὐκῖ δούλων ἔστ' ἔλευθερωτέρα. There is an echo of Euripides in Senec. *de Benef.* III. 20. *1 errat si quis existimat servitutem in totum hominem descendere: pars melior eius excepta est: corpora obnoxia sunt et adscripta dominis, mens quidem sui iuris.*

732. *ἐν' ὄντα* enforces *δυοῖν*, but there is only a verbal opposition. Cf. *H. F.* 328 *ὅν' ἀμφοῖν εἰς ὑπουργήσῃς διπλᾶ*, *Ion* 518 *σὺ δ' εὖ φρόνει γε καὶ δὲ' ὄντ' εὖ πράζομεν*. See on 625.—*χρηῖσθαι*, 'to meet with,' as *χρηῖσθαι ἀπλοῖα* *I. A.* 88. Contrast *I. T.* 1034 *χρηῖσαι κακοῖσι τοῖς ἐμοῖς*.

733. *ἀκούειν* = obey, as in 1415.

734. *πολλὰ μὲν* is answered by *καὶ νῦν* in 736, as in Soph. *Trach.* 1011 *οὗς δὴ πολλὰ μὲν ἐν πόντῳ κατὰ τε θρία πάντα καθαίρων... καὶ νῦν κ.τ.λ.* Similarly Soph. *Al.* 1 *ἀεὶ μὲν...3 καὶ νῦν...*, Aesch. *Ag.* 1 *θεοὺς μὲν αἰτῶ... φρουρὰς ἑτέρας μῆκος...8 καὶ νῦν...*—*παρ' ἀσπίδα*, 'under arms,' is connected with *ἐκπονῶν*, as in *Or.* 653 *σοὶ παρ' ἀσπίδ' ἐκπονῶν*.

737. *ἐλθὼν* after *μετασχών*: 597 n.

738. *οἱ*. The MSS. reading, if sound, means 'to what extremities we are reduced,' and is a genuine instance of brachylogy. Many cases, however, of this idiom are due to the fact that the verb employed has in itself an implication of motion (Soph. *O. C.* 23 *ἔχεις διδάξαι δὴ μ' ὅποι καθέσταμεν*), or of expectancy (Ar. *Lys.* 526 *ποῖ γὰρ καὶ χρὴν ἀναμείναι*). That the substantive verb can be used with these adverbs is proved by Dem. 4. 40 *κἂν ἐτέρωσεν πατάξῃ τις, ἐκεῖσ' εἰσὶν αἱ χεῖρες*. As to the exact application of this principle there is, however, a wide difference of opinion, as may be seen from the comm. on *H. F.* 74, Soph. *O. C.* 335, Ar. *Av.* 9. The necessity for adopting *οὗ* here is not established, but in 1607 different considerations apply (n.).

739. *μένειν* depends upon *ἀγγεῖλον* as a verb of commanding (Goodw. § 99), or, in other words, is the oblique form of the imperative.

740. *μένονσι μ'*. The verb of the previous line carelessly repeated in another sense: 674 n.—*ἐλπίζομεν*: 1523 n. If *οὗ* be kept, see Tucker on Aesch. *Cho.* 537.

741 sqq. is a very troublesome passage and several points require consideration. (1) The ordinary view of the connexion of thought appears to be:—'if a chance of saving Helen occurs, they must do their best for our common safety.' But to make the order contingent upon *εἰ...δυνάμεθα* is awkward, and *ἢν δυνάμεθα* becomes a pointless addition. (2) Herwerden alters *καὶ* (*καί*) to *εἰ* and strikes out 742, 3.

But an interpolator would hardly have employed the peculiarly Euripidean *eis* ἐν ἐλθόντες τύχης, 'united in our fortune': *Antr.* 1172 *eis* ἐν μοίρας συνέκυρσας and cf. *Tro.* 1155 τὰ π' ἐμοῦ τε καὶ τοῦ σοῦ *eis* ἐν ξυνελθόντ'. (3) *ὅπως ἂν*...σωθῶμεν as an object clause depending on *φρουρεῖν* is doubtful in Eur.: see Goodwin § 348. *I. T.* 539, cited as an example, is clearly final. On the other hand, according to Weber, there are at least seven instances of *ὅπως ἂν* final in Eur. (4) For these reasons I have preferred to remove the comma usually placed after *χθονὸς* so as to follow *φρουρεῖν*, making *ei*...*χθονὸς* a clause of purpose dependent on *φρουρεῖν* (Goodw. § 489 and cf. *Antr.* 55). *ὅπως ἂν* then introduces a secondary final clause (65 n.). The connexion now is:—'watch for a chance of removing Helen, in order that, if possible, we may all be saved together.' For *ἦν δυνάμεθα* after *ei* *δυναίμεθα* see on 674.

744. ἄλλὰ τοι solemn and emphatic, often employed in threats.—The following lines contain the most elaborate and bitter attack on *μαντική* that occurs in Euripides. Their spirit is echoed in other places (*El.* 400, *Hipp.* 1058, *I. T.* 570 f., *I. A.* 956 f.), but it has been pointed out that at the time of the production of the *Helena* any allusion to the untrustworthiness of seers would coincide with popular opinion (Thuc. 8. 1, Plut. *Nic.* 13). Their importance is greatly exaggerated, if they are used to demonstrate the hostility of Euripides to all religion.

746. ἦν ἄρ', 616 n.—*ὕμης οὐδέν*, a phrase of the current Attic, was eschewed by Aesch. and Soph., as is pointed out by Sandys on *Bacch.* 262. To his examples add *Cycl.* 258.—Of the various kinds of divination we have allusion here to (1) *ἐμπύρα*, where the omen is given by the appearance of the fire while the offering is being consumed (*ignispicium*), (2) *ὀρνιθομαντεία*, which consisted in drawing inferences not only from the voices of birds, but also from their flight, colour, position, etc. Detailed information is given by Aesch. *Prom.* 484—499, Soph. *Ant.* 999 foll.—For *οὐδ'...**οὐδέ* see cr. n. It is not easy to choose between this and *οὐκ...**οὐδέ* or *οὐτ'...**οὔτε*. There is, however, a difficulty in *φθέγματ'* which has no construction, since we can hardly supply *ὕμῃ ἦν*. Perhaps we should read *οὐδ' ἐς*, for which see on 679.

748. καὶ strongly emphasising *δοκεῖν*, 'the very thought.' Paley quotes *Med.* 1052 τὸ καὶ προέσθαι μαλθακοῦς λόγους φρενός.

750. *εἰσορῶν* is altered to *εἰσορᾶν* by Herw. on the ground of the assumed ignorance of Calchas, but the participle is supplementary: 1076 n.

752. *ἐβούλετο* should be preferred to *ἠβούλετο* (Meisterhans³, p. 169). Scil. *Κάλχαντα εἰπεῖν*.

753. **τί δῆτα.** The argument proceeds:—if everything depends on the will of God, why employ the intervention of *μάρτυς* at all? Why not rather approach the deity himself? The obvious answer, that it may be his will only to be consulted indirectly, is not considered.

755. **βλον** means in effect:—‘for us mortals.’ That the word is not corrupt is shown by *Hipp.* 383, *Suppl.* 883, *Cycl.* 522. Verrall on *Med.* 194 attempts to prove that in these and other passages *βλος* has the meaning of *luxury* or *ease*. E. P. Coleridge translates ‘a bait to catch a livelihood,’ but the gains of the prophets are not relevant to this context.—**ἄλλως** is joined with the sense of *merely* to nouns which convey an idea of depreciation or disparagement (Shilleto on *Dem. F. L.* § 27). Cf. *Soph. Phil.* 947 *εἰδωλον ἄλλως*, *Tro.* 476 *ἀριθμὸν ἄλλως*, *inf.* 1421.

756. The line is proverbial, laying down the lesson that God helps those who help themselves. The same thought is expressed in *El.* 80 *ἀργὸς γὰρ οὐδεὶς θεοῦς ἔχων ἀνὰ στόμα βλον δύναται* ‘*an ξυλλέγειν ἀνευ πόνου*, and apparently in *frag.* 288 ad fin. That wealth comes through work is taught by *Hesiod Op.* 312 *εἰ δέ κεν ἐργάξῃ τάχα σε ζήλώσει ἀεργὸς πλουτεῖντα*.

757. **γνώμη κ.τ.λ.** The tone recalls Hector’s famous speech in *Il.* 12. 237. A line of Eur. himself is often quoted *μάντις δ’ ἀριστος δοτὶς εἰκάζει καλῶς* (*frag.* 963). It is referred to by *Cic. Att.* VII. 13 a, 4 and rendered by him into Latin in *de Div.* 2. 5. 12 *bene qui coniciet uatem hunc perhibeto optimum*. Cf. *Theocr.* 21. 32.—**μάντις** is fem. in *Med.* 239.

758. **καὶ** contrasts *ἐμοὶ* with *γέροντι*: 701.

760. **δόμοις**: 8 n.

761. **δεῖρο** in the temporal sense is often combined with *δεῖ*: *Ion* 56, *Or.* 1663, *Phoen.* 1209, *Med.* 670, *Suppl.* 786.

764. **αἰσθῆσθαι**, ‘to be informed of,’ as probably in *Or.* 1550, and certainly in *Thuc.* 5. 2 *αἰσθόμενος ὑπ’ αὐτομόλων ὅτι κ.τ.λ.*

765. **μὲ δδῶ**, cf. *Herond.* 5. 66 *μῆ δέ σε δδῶ γενέσθαι ποικίλον*.

766. **φθοράς**: ‘sufferings.’ The verb *φθελρεσθαι* is specially appropriated to the miserable wanderings of fugitives and shipwrecked mariners: so *inf.* 774, *El.* 234, *Aesch. Pers.* 451 etc.

767. **Ναυπλιον.** In revenge for the murder of his son Palamedes at Troy, Nauplius displayed deceptive beacons on the southern promontory of Euboea in order to lure the Greek fleet to its destruction; *inf.* 1126 f., *Verg. Aen.* 11. 260 *Euboeicae cautes ullorquē Caphereus*. Sophocles wrote a play with the title *Ναύπλιος Πυρκαῖος*.

769. *σκοπίης τε Περσέως*. According to Herod. 2. 15 this place marks the western limit of the Delta, and corresponds to the modern Aboukir. Strabo however (17. 18, p. 801) places it much farther to the east beyond the Bolbitic mouth. Here is the fabled scene of Perseus' encounter with the sea-monster, from which he rescued Andromeda: Pausanias, however, puts this near Joppa (4. 35. 9).—*ἐ γὰρ κ.τ.λ.* There can be little doubt that the mss. reading is corrupt, for, apart from the difficulty of the absence of *ἐν* with *ἐμπλήσαιμι*, the rhetorical force of the paratactic clauses *λέγων τ'...πάσχων τ'* entirely disappears if they are attached to a preceding verb, and some such change as Herwerden's *δο' ἔκαμον* becomes necessary. Further, Hermann's *μύθῳ*, which has won some acceptance, indicates that *ἐμπιμπλάναι μύθων* does not mean 'to satisfy by' but 'to weary with speech,' as in Isocr. 9. 63. All these objections are removed by the substitution of *ἐλ* for *οὐ*, which are confused at *Trö.* 356, *El.* 538. On this view, there is a slight trajection of *τε* (587 n.), since the natural order would be *λέγων τε γὰρ κ.τ.λ.*—*ἔτι*, 'once more': 700.—*τε...τε*. The Greeks employ coordination where we should use a subordinating conjunction. *Tr.* :— 'in telling thee my woes I should feel pain once more even as I suffered in endurance.' Jerram quotes *Hec.* 519 *νῦν τε γὰρ λέγων κακὰ τέγξω πόδ' ὄμμα, πρὸς τάφῳ θ' ὅτ' ὄλλυτο*, an excellent parallel, which also illustrates the sense. So *τε...καί* in *Soph. Ant.* 1112 *ἐγὼ δ' ἐπειδὴ δόξα τῇδ' ἐπεστράφη αὐτός τ' ἔδησα καὶ παρὼν ἐκλύσομαι*. The thought is a commonplace, as in *Hec.* 1.c., *sup.* 143, *Soph. O. C.* 363.

772. *κάλλιον* is adv. and no change is required. 'Thy answer is better than my question.' Eur. rounds off the common formula of assent: *Plat. Theaet.* 161 B *σὺ κάλλιον, ὦ Σώκρατες, λέγεις*, *Ar. Lys.* 76 *πολὺ σὺ κάλλιον λέγεις*.

• 774. *νώτοις*: 129 n.—*ἐφθείρου*: 766 n. *πλάνον* is thus cogn. acc.

775. *ἐνιαυσίους*. There is no trace of such a phrase as *ἐνιαυσίον ἔτος*, so that it is better to read *ἐνιαυσίους*. *Tr.* :— 'revolving cycles of years.' The derivation of *ἐνιαυτός* is unknown, but as contrasted with *ἔτος* it appears to have meant originally a period of time, not necessarily limited to twelve months. Thus a cycle of 18 years was called *Μέτωνος ἐνιαυτός* (*Diod. Sic.* 2. 47); the *ἐνιαυτός* was eight years in the time of Cadmus (*Apollod.* 2. 4. 2). The word is found in combination with *ἔτος* in *Ar. Ran.* 347 *χροσίους τ' ἐτών παλαιῶν ἐνιαυτούς*, *Od.* 1. 16, *Plat. Legg.* 906 c.

776: *ἐτών* after *ἔρεσι*: 674 n. For the date of Menelaus' return see on 112.

779. πῶς φής; τί λέξαι; The sudden announcement of unexpected misfortune prevents the hearer from at once recognising its reality. Hence the future, which is idiomatic even where the whole truth has been announced, and not part only, as here. So *Phoen.* 1273 sq., *Med.* 1310.

780 appears to be an interpolation from *Phoen.* 972.

781. πρὸς cannot be distinguished from ὑπό: cf. *Phoen.* 1269, *Or.* 361 etc.

784. ἡ γὰρ in a surprised question is stronger than γάρ alone: *Hea.* 1124, *Andr.* 249.

785. ἔβριν' θ': 'and, what is more, to use violence towards me, which I have suffered in my own person.' Observe the emphatic pronouns, which supply the contrast to τὰμὰ λέχη (784). It is clear that some overt act of Theoclymenus had forced Helen to take refuge at the tomb: cf. 63. θ' is defended by Soph. *O. T.* 1000 f. ἡ γὰρ τὰδ' ὀκνῶν...; πατρός τε χρήζων μὴ φανεὺς εἶναι.

788. αἰνιγμα, referring to the words of the old woman in 478.—κλώω: the present is inaccurately used like 'I hear' in English: Goodw. § 28, *inf.* 1192. This idiom does not differ in principle from that noticed on 568.

789. ποίοις has been suspected on the ground that Helen must have known Menelaus to be alluding to his recent experiences, but in view of 777 it is not unreasonable for her to ask 'where did this occur?' For ἐφίστασθαι πόλαις ('to stand outside the gate') cf. *Hipp.* 575, *I. A.* 862, *Bacch.* 319.

790. ἐξηλαυνόμεν: 'I was like to be driven.' For the tense see Goodw. § 38, who quotes *I. T.* 27 μεταρσία ληφθεῖω' ἐκαινόμεν ξίφει. So *inf.* 1081, *Bacch.* 612.

791. οὐ πον, 'surely you were not?' cf. 135.—προσῆταις: 512 n.

792. 'Such was my commerce, though it was not so called.' εἶχεν improves the run of the passage, and ε and ο are often confused.

793. ἔοικας. Observe the personalising tendency of the Greek idiom: *sup.* 497, *Med.* 337, *Heracl.* 681. For further illustrations see Sidgwick in *C. R.* III. 147 f. and *inf.* 1274 n.

794. ἔχω: 701 n.

796. σαφῆ: 21 n.

797. τάφου...ἔδρας: 528 n.

799. φυγὰς. I cannot find another passage where κτερέω is followed by an acc. of the thing asked for. The acc. of the neut. pronoun (*inf.* 937, *I. A.* 462, *Or.* 673) proves nothing. The usage is amply justified by analogy.

800. βωμοῦ σπανίζουσ', 'for lack of an altar....' This shows that the identity of βωμός and τάφος referred to in the note on 547 was not generally or obviously recognised. Ancestor-worship was a decaying superstition at Athens at the end of the fifth century.

802. τοῦμὸν λέχος in 803 shows that the addition of σε is necessary. Otherwise the line must mean 'can I not then sail...?'

805. μή νυν καταίδου, 'don't scruple...' scil. φεύγειν from what follows. For the inf. cf. *Heraclei*. 1027 ἐπεὶ μ' ἀφῆκε καὶ κατηδέσθη κταρεύιν.

806. σὴν χάριν: 150 n.

807. γάρ: 'you must leave me, for....'

808. γ' is a necessary correction since there is no room here for an inference.

810. οὕτω is indefensible. It cannot be inferential ('and so?'), and the position of the negative prevents us from rendering 'has he so invulnerable a frame?' With οὕτως the note of interrogation disappears, and it may be observed that the minuscule abbreviations for -is and -ω are easily confused. For the sense cf. *Phoen.* 594 τίς ὦδ' ἄτρωτος δοῦτις... οὐκ ἀπολείσεται μόρον; *Il.* 21. 568 καὶ γάρ θην τούτῳ τρωτὸς χρώς ὀξεὶ χαλκῷ. We are reminded of Shakspeare *Macb.* 5. 8. 9 f. *As easy mayst thou the intrenchant air with thy keen sword impress as make me bleed; let fall thy blade on vulnerable crests.*

811. εἴση: time will show. So *I. A.* 675 εἴση σύ, *Heraclei*. 65 γνώση σύ, *Suppl.* 580 γνώση σύ πάσων.—τὸ πολὺν δ' ἀδύνατ': for this proverbial saw cf. Theog. 461 μή ποτ' ἐπ' ἀπρήκτοις νόον ἔχε μηδὲ μενοῖνα χρήμασι τῶν ἀνυσίς γίγνεται οὐδεμία, *Soph. Ant.* 92 ἀρχὴν δὲ θηρῶν οὐ πρέπει τάμειχνα, *Eur. I. A.* 1370 τὰ δ' ἀδύναθ' ἡμῶν καρτερεῖν οὐ βῆδιον, *H. F.* 318 ἄλλως δ' ἀδυνάτων ἔοικ' ἐρᾶν.

812. δῆτα with the whole question: 'must I really?'—δῆσαι: inf. of purpose. The use of the active is idiomatic: Goodw. § 771. The verbal noun was originally voiceless ('for the binding'): *Monro H. G.* § 242.

814. δρῶντας is here an ordinary present and should not be compared with *I. A.* 599, which is rather parallel to *sup.* 568 (n.).

816. For the sense cf. *Thuc.* 3. 40 οὐκ οὐκ δεῖ προθεῖναι ἐλπίδα οὐτε λόγῳ πιστὴν οὐτε χρήμασι βλητήν.—ὑπο is equivalent to 'procurable by,' and is defended by *Andr.* 321 εὐκλεία δ' οἷς μὲν ἔστ' ἀληθείας ὑπο, *Or.* 407 φαντασμάτων δὲ τὰδε νοσεῖς ποίων ὑπο, *El.* 845 ἀνδρίας δ' ὑπο ἔστησαν κ.τ.λ. Almost=διὰ c. gen. *Cycl.* 221.

818. The common reading is not demonstrably wrong, but γε

throws an unwarrantable emphasis upon γνώσεται, 'he will discover,' and the conclusion is abruptly stated. There is certainly no *contrast* between ἐπεὶ and γνώσεται, as if the latter word implied intuitive knowledge. If τοῦ be read, for the gen. see Madv. § 60 a. Kuehner-Gerth § 417 Anm. 9 a.—ὅς often appears in place of ὅστις in indirect questions: cf. Ar. *Ach.* 442, Soph. *O. T.* 1068, *O. C.* 1171. In *Alc.* 640 and Soph. *Ai.* 1259 the reference is to character rather than identity, so that ὅς takes the place of ὁποῖος.

820. φήμη, a prophetic voice; the will of the god is declared through an inspired voice, as at Delphi. A similar domestic oracle is implied in Aesch. *Cho.* 33 Φοῖβος δῶμων ὀνειρόμαντις. Distinguish μαντική... ἀπὸ κληδόνων (Pausan. 9. 11. 7) or divination by a casual utterance heard under certain specified conditions. In Ar. *Av.* 719 f. φήμη appears to be used in the strict sense, while φωνή is equivalent to κληδών. The first priestess at Delphi is said to have borne the significant name of Phemonoe (Strabo 10, p. 419, Pausan. 10. 5. 7). This illustrates v. 822.

825. εἰ πως ἂν. I has the gloss σκόπει written above the line, indicating that εἰ πως was taken as 'in the hope that...' (Goodw. § 489). This, however, is impossible, and the choice lies between accepting Kirchhoff's emendation and supplying λαθεῖν ὅσῳ τε as the apodosis from v. 824. 'We can escape if there is a chance of winning her over....' In the latter case we have the protasis of a present condition (Goodw. § 506). See also Shilleto on *F. L.* § 190. The construction is fairly common in the Orators. A good parallel is *Timocr.* 154 ἀλλ' οὐδὲ σπέρμα δεῖ καταβάλλειν ἐν τῇ πόλει οὐδένα... οὐδ' εἰ μὴ πῶς ἂν ἐκφύοι, 'even though it is not at all likely to spring up.' Add *Lept.* 117, *Aristocr.* 144, *Polycl.* 2, *Isocr.* 6. 25.

826. ὑπάγεις: draw on (by stages), cf. *Andr.* 428 where the notion of secrecy or cunning is accidental, as appears from *Cycl.* 507 ὑπάγει μ' ὁ χάριτος εὐφρων ἐπὶ κῶμον.

827. γὰρ: 8 n.

830. σὺν ἔργον: see on 1288. The latter part of the line appears also in the passage quoted by Plut. *Mor.* 51 E. Brodaeus cites Ter. *Phorm.* 726 *mulier mulieri magis convenit*. Compare generally *sup.* 329, *Hipp.* 294, *Andr.* 956.

831. ὤς: 126 n.—ἄχρωστα is here simply 'untouched,' whether or not Wecklein is right in attaching a spiteful innuendo to the verb χρώζειν in *Med.* 497, *Phoen.* 1625.

832. φέρε is sometimes, as here, a mere interjection, so that the

connecting particle follows the first word of the succeeding clause: *inf.* 1043, *Ar. Nub.* 218. Cf. 1392.

834. *προδότης ἂν εἴης*. The optative is used as in *sup.* 91. 'False thou must be'—'surely thou art false.' That the meaning is not 'then wouldst thou be false' (of future time) is shown by the latter part of the line. *δὲ* (see *cr. n.*) was an insertion to avoid the asyndeton, which is however excused by the suddenness of Menelaus' outburst. Hermann's *προδότης...εἶπεν σὺ δὲ...εἶχαι* is unnecessary.—*σκήψας*: the middle is usual in this sense. I have not been able to find another instance of the active, but Hesychius explains *σκήψας* by *προφασίσας*.

835. *κάρα*: the acc. of the object sworn by is common: *Soph. Trach.* 1185 *ὄμνυ Διὸς νῦν τοῦ με φύσαντος κάρα*.—*κατώμοσα*, aor. as in 348.

836. *κοῦπον*: after *κατώμοσα*, *μή* would be regular with the *inf.* (Goodw. § 685), but *οὐ* is not absolutely excluded. Cf. *Plat. Apol.* 35 C *καὶ ὁμῶκεν οὐ χαριεῖσθαι οἷς ἂν δοκῇ αὐτῷ, ἀλλὰ δικάσειν κατὰ τοὺς νόμους*. In *Theocr.* 21. 59 *οὐκέτι* is the *MSS.* reading.

838. *ἐπὶ τοῖσδε*, 'on these terms.'—*δεξιᾶς*. The joining of hands is the formal pledge which ratifies an oath simultaneously taken: *Med.* 21 *βοῇ μὲν ὄρκους, ἀνακαλεῖ δὲ δεξιᾶς πίστιν μεγίστην*, *I. A.* 58 *ὄρκους συναφαί δεξιᾶς τε συμβαλεῖν*.

842. *νώτοις*. *Herw.* points out that *Eur.* invariably uses the plural in the metaphorical sense. The change is a very simple one, since *-ς* might easily be lost before *σε*.—*ἐμὲ*=*ἐμαντόν*, as often in *Tragg.* Cf. *Andr.* 256 *ἐκδώσω μέ σοι*, *Hipp.* 1409, *I. A.* 677.

844. *ἴτω πέλαις*, a threat: he draws his sword at these words.

847 sqq. This is not very clearly put. The argument is:—since I am the cause of the deaths of Achilles, Ajax, and Antilochus, it would be disgraceful for me to refuse to die myself to save my own wife.

848. *σφαγᾶς*: abstract for concrete, *the blood-stained corpse*. 'So *El.* 1227 *κάλυπτε μέλαια ματέρως ἐπέλοισι καὶ καθάρμοσον σφαγᾶς*, *Syrhl.* 765 *ἐνιψεν αὐτὸς τῶν τάλαιπύρων σφαγᾶς*; *Rhes.* 790 *δεσπότης παρὰ σφαγαῖς*. These passages show that it is not safe to infer from *Andr.* 399 that *Eur.* abandoned the Homeric account of Hector's death.

849. The death of Antilochus is alluded to. For the story that he died when trying to rescue his father from Memnon the *Aethiopsis* of Arctinus is said to be the earliest authority. For Nestor's grief cf. *Soph. Phil.* 424 f., *Iuv.* 10. 253. *Eur.* here follows *Od.* 3. 109 f.—*τε* continues the enumeration, whereas *δέ* would mark the change of persons.—*διώ*, 'for the sake of.' *διὰ* with acc. usually expresses the

antecedent, but it is not exclusively in late Greek that it denotes the final cause: cf. *H. F.* 1317 οὐ δεσμοῖσι διὰ τυραννίδας πατέρας ἐκηλίδωσαν; *Thuc.* 2. 89 διὰ τὴν σφετέραν δόξαν, 4. 40 δι' ἀχθηδόνα, *Plat. Rep.* 357 B foll., *Arist. Eth. Nic.* 10. 2. 2.

853. κοῦφη. The same thought is expressed in *Alc.* 463 κοῦφα σοι χθὼν ἐπάνωθε πέσοι. The Roman inscription S.T.T.L. (*sit tibi terra levis*) is often echoed in their poetry: *Prop.* 1. 17. 23 f., *Tib.* 2. 4. 49.

854. κακοῖσι δ' κ.τ.λ. Coleridge translates the MSS. text 'cowards they cast forth on barren rocky soil,' but ἔρμα will not bear this rendering, and a metaphor from shipwreck on a reef is out of the question. Nor is the meaning appropriate. The plots of the *Ajax* and *Antigone* of Sophocles are sufficient to warn us that the gods do not readily refuse the rites of burial. The older editors perceived that the required antithesis to 853 is:—'cast upon cowards a barrow of solid earth' (γῆς gen. of material). There is ample evidence that ἔρμα=funeral mound: see the passages cited by Jebb on *Soph. Ant.* 848.

855. δῆποτ' = *iam tandem*, as in narrative it is equivalent to *tum denique*: cf. *Hipp.* 1181 χρόνῳ δὲ δῆποτ' εἴπ' ἀπαλλαχθεὶς γόνυ.

857. τῆς τύχης: 313 n.

859. κτυπεῖ. The noise is caused by the unfastening of the bolts. The notion that Greek house doors opened outwards, and that it was customary for those going out to knock as a warning to passers-by, is an error based on *Plut. Public.* 20. ψοφεῖν is the ordinary word.—δόμος after δόμων: see on 674.

862. ὥς, 'unhappy that I am undone': see on 624.

863. Τροίας might be regarded as genitive of separation without a preposition, but it is better to treat the influence of ἀπό as extending to it. Cf. *Phoen.* 284 μαντεῖα σεμνὰ Λοξίου τ' ἐπ' ἐσχάρας, *I. A.* 1085 οὐ σύριγγι τραφέισαν, οὐδ' ἐν ροιβδήσεσι βουκόλων, *Alc.* 114, *Aesch. Suppl.* 211, *Soph. O. T.* 734.

866. σεμνόθεσμον. With the common reading—'fumigate with holy ordinance the farthest limit of the air'—θεσμόν as cognate acc. is combined with the acc. of the object: so e.g. *I. T.* 226 αἰμόρραντον δυσφόρμυγα ξείνων αἰμάσσουσι ἔταν βωμούς. But σεμνόθεσμον is equally easy and avoids repetition of the same syllable. No cause of corruption is commoner than the failure to recognise a compound word: this has been well illustrated by Mr Headlam in *C. R.* xv. 17 f. Musgrave was the first to call attention to *Plut. Is. et Os.* p. 383 B, which throws light on this passage. The Egyptians, we read, because the air at night is condensed and weighs down the body, as soon as they get up, burn for

incense resin, which restores and purifies the atmosphere by its virtue; and again at midday they burn myrrh, because its hot nature dissolves and disperses the turbid and muddy element in the surrounding air. Sulphur appears as a disinfectant as early as the *Iliad* (16. 228 τό ρα τότ' ἐκ χηλοῖο λαβὼν ἐκάθηρε θεεῖω), but here the verb has probably a more general meaning.

867. δεξώμεθα. The subj. is universally read, and the case is exactly parallel to Soph. *O. C.* 11, where see Jebb. It must, however, be admitted that Ar. *Av.* 1524 οἱ δὲ βάρβαροι θεοὶ...ἐπιστρατεύουσιν φάσ' ἄνωθεν τῷ Δίῳ, εἰ μὴ παρέξει τὰμπόρι' ἀνεωγμένα, ὡ' εἰσάγοιτο σπλάγχχνα κατατετρημένα is not easy to explain or emend.

870. τε is preferable to δέ, since no new fact is introduced. Paley cites Prop. 4. 16. 16 *ipse Amor accensas percutit ante faces* to illustrate the language, but the purpose for which the torches are shaken there is entirely different. Here πεύκη is introduced as a purifying agency: see Plut. l.c. λεπτύνει δὲ βέλτιον (scil. ἡ φλόξ τὸν ἀέρα) ἐὰν εὐώδη ξύλα κάωσιν, οἷα κυπαρίττου καὶ ἀρκεύθου καὶ πεύκης. So Ov. *Fast.* 4. 741 (of the purification at the Palilia) *ure mares oleas taedamque herbasque Sabinas et crepet in mediis laurus adusta focus*. For fire as the medium in ceremonial purification cf. *H. F.* 937 καθάρσιον πῦρ, *I. T.* 1332 ὡς ἀπόρρητον φλόγα θύσουσα καὶ καθαρμόν. See Stengel *Griechische Kultusaltertümer* § 85.

871. νόμον τὸν ἐμόν, not 'the custom I exact' (Coleridge), but 'my ritual service' due from me to the gods. Theonoe is responsible, though not the actual ministrant.—ἀποδοῦσαι, rendering that which is due.

872. ἐφέστιον φλόγ'. The fire from which the torches are kindled is that which was kept always burning on the central hearth of the palace. For this custom see Mr Frazer's article in *Journ. Phil.* xiv. 145 foll., and for the use of this fire in purifications cf. Ov. *Fast.* 4. 731 *i, pete uirginea, populus, suffimen ab ara: Vesta dabit; Vestae munere purus eris*.

873. τί τὰμά, πῶς ἔχει. It is better to place a comma after τὰμά, since there is a natural pause and the two questions, though partly combined, have no common predicate, thus differing from *inf.* 1543, 1627, *Ion* 948 etc. With τί τὰμά subaud. ἐστὶ and cf. *Andr.* 548. A very similar case occurs in Soph. *Ai.* 1186 τίς ἀρα νέετος, ἐς πότε λήξει πολυπλάγκτων ἐτέων ἀριθμός;

875. νῆων. Although elsewhere in the play only one ship is spoken of as accompanying Menelaus to Egypt, there is no reason why

the loss of his contingent should not be referred to: *Il.* 2. 587.

—*μυήματος*: the *εἰδωλόν* is meant.

876. *οἶσιν*: 862 n. It will be remembered that Theonoe had refrained from informing Helen of the final issue after Menelaus' arrival in Egypt (535).

877. *οἶσθα* is subject to a slight change of meaning, as constructed with a simple acc. and an indirect question. For *εἰδέναι* = *to be assured of* followed by an acc. of an impending event cf. *Hec.* 1266 *πῶς δ' οἶσθα μορφῆς τῆς ἐμῆς μετάστασιν*;

879. *πάρεδρος Ζηνί*, under Zeus as president. It has been supposed that *Hor. Od.* 3. 3 imitates here, but the resemblance is remote.

880. *δυομενής*: her hostility has been shown in separating Menelaus from his wife, not with any desire of saving her from Paris, but merely to thwart the rivalry of Aphrodite (679). Observe how the gods are in point of morality reduced to the human level. It was not however so much Eur.'s object to scoff at established religion, as to present mythical legends in such a way as to make them dramatically effective. See Introduction, p. xx.

883. *ψευδονυφεύτους* is predicative:—‘that the marriage of Paris, which Cypris gave, was a lying union.’ For the oxymoron cf. 213 n.

885. *μη' ἐλεγχθῇ* must be read, unless *μηδέ* is changed to *μήτε*. The *exposure*, which Cypris fears, is that of her comparative weakness. She made a bargain with Paris, which she was unable to carry out; thus, the second clause *μηδέ...γάμοις* is explanatory of *ἐξελεγχθῇ*.

886. *οὐκ ἐπ' ὀνητοῖς*. Previous editors (with the exception of Herwerden, who reads *οὐκ ἄρ' ὀνητοῖς*) have sought corruption in *ὀνητοῖς*, which has been variously corrected, as e.g. to *ἀνοήτοις* (Pierson). *οὐκ ἐπ'* is preferable to *οὐκ ἄρ'* both as being nearer to the tradition, and also as finding support in 1097 ἢ *πὶ τῷ μῶ κάλλος ἐκτήσω γάμῳ*. ‘*Ελένης οὐνεκ*’ is rendered by Coleridge, following Paley, as ‘at the price of Helen,’ but this would only be possible if Paris were the subject to the sentence. With the reading in the text *οὐκ ἐπ' ὀνητοῖς* forms an oxymoron with *πριαμένη* and the restoration of the negative at once demonstrates the appropriateness of *ὀνητοῖς* (see Appendix). Cf. *Aesch. Prom.* 858. The position of the negative, preventing the disconnexion of the prep. from its case, is in accordance with Greek idiom: cf. *Thuc.* 1. 78. 1 *βουλευέσθε ὡς οὐ περὶ βραχέων*: 2. 72. 1 *ἔστε μηδὲ μεθ' ἐτέρων*: 7. 79. 1 *στρατιὰν παρατεταγμένην οὐκ ἐπ' ὀλίγων ἀσπίδων*. But the exigencies of metre sometimes determine otherwise: *Bacch.* 1287 *ὡς ἐν οὐ καιρῷ πάρει*.—*πριαμένη τὸ κάλλος*, ‘buying the fame of beauty,’ as in 1097.

800. β
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802. τ
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805. μ
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806. σ

807. γ

808. γ
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810. ο
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let fall thy

811. γ
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μενόμενα χ
θηρᾶν οὐ
οὐ βῆδινον,

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814.
pared wi

816.
λόγῳ π
by,' and
Or. 407
ἐστησαν
818.

917]

904. **ἐς ἀρπαγὰς** is equivalent to an adverb, 'by way of plunder.' In such cases the prep. originally denoted the aim or purpose, and was subsequently blunted in meaning. So *Bacch.* 457 λευκὴν δὲ χροιάν ἐς παρασκευὴν ἔχεις ('artificially'): *Tro.* 1211 οὐκ ἐς πλεημονὰς θηρώμενοι ('to excess'): *El.* 1073 ἐς κάλλος ἀσκεῖ (*eleganter*): *Ar. Av.* 80 ἐς εὐτέλειαν χηνὶ συγγεγραμμένῳ (*neglegenter*): *inf.* 1297.

905. **ἄδικος**. Possibly the original word was ἀβέβαιος (*H. F.* 511, Porson on *Phoen.* 567), and was altered to ἄδικος in order to suit the present context. Cf. *frag.* 56 ἄδικον δ' ὁ πλοῦτος. Both ideas are combined in *El.* 943 ὁ δ' ὀλιβος ἄδικος καὶ μετὰ σκαίων ξυνὸν ἐξέπτατ' οἴκων, *frag.* 356 τὰς οὐσίας γὰρ μάλλον ἢ τὰς ἀρπαγὰς τιμᾶν δίκαιον· οὐτε γὰρ πλοῦτός ποτε ἄδικος βέβαιος. The proverb that unjust gains are soon lost appears first in *Hes. Op.* 321: see *C. R.* XII. p. 74.

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913. **ποτ' ἄν**: if ἄν is omitted here cf. *Aesch. Ag.* 1049 πείθοι' ἄν, εἰ πείθοι', ἀπειθείης δ' ἴσως.

914. **ἤδη**: 'now (at this point),' regularly combined with the imperative, as e.g. *Hipp.* 952 ἤδη νυν ἀσχει.

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This is analogous to *μωραν ὀφλισκάνειν* (*Med.* 1227, *Soph. Ant.* 470). The same principle, viz. that the abstract noun expresses the thought of others, serves to explain *Soph. Phil.* 1420 *ἀθάνατον ἀρετὴν ἔσχον*. See also on *inf.* 932, 1151.

887. *τέλος δ' ἐφ' ἡμῖν*, 'the decision is in my power': *Aesch. Ag.* 934 *εἴπερ τις εἰδώς γ' εὖ τὸδ' ἐξείπων τέλος*. So in *Soph. Ant.* 632 *τελεῖα ψήφος* = decisive vote.—*εἰ* = *id quod*. The antecedent is in apposition to the principal sentence.

888. *διολέσω*, indirect deliberative.

891. *νοστήσας*: 428 n. After this line Theonoe pauses as if to make up her mind before continuing.

893. *ὅπως δν*: 742 n.

894. *ἀμφί*: the question may be raised whether this phrase, found also at *Hec.* 787, means 'clasping your knees,' as might be inferred from *Phoen.* 1622 *οὐ μὴν ἔλξας γ' ἀμφί σὸν χεῖρας γόνυ* and *Or.* 1414, or simply 'at your knees,' being equivalent to *προσπίτνειν*. The former seems more in accordance with Euripidean usage: see further on 961. In *Alc.* 947 the conditions are different.

895. *θάκον*, cogn. acc., = *posture*: cf. *Phoen.* 293 *γονυπετεῖς ἔδρας προσπίτνω σ'*.—*οὐκ εὐδαίμονα*: meiosis.

896. *μόλις ποτέ*, 'hardly at length': cf. *μόλις πως* *Soph. Ai.* 306. Paley quotes *Dem.* 54. 9 *μόλις ποτέ εἰς βαλανεῖον ἐνεγκόντες κ.τ.λ.*

897. *ἐπ' ἀκμῆς*: this proverbial expression occurs first in *Il.* 10. 173 *νῦν γὰρ δὴ πάντεσσιν ἐπὶ ξυροῦ ἵσταται ἀκμῆς*, and it is found also in *Aesch. Cho.* 882, *Soph. Ant.* 996, *Eur. H. F.* 630 *ὦδ' ἐβηγ' ἐπὶ ξυροῦ*. On the last-named passage Wilamowitz points out how the proverb develops, so that attention is confined solely to the bad side of the dilemma.—*καταθάνοντι ἰδεῖν*: 1078 n.

898. *μοι*, dat. eth.—'don't, I pray, denounce....' *μοι* is to be preferred to *μου*, since (1) there is no other instance of *κατεῖπεν* c. gen. in Euripides, (2) the complex idiom, by which *κατεῖπεν* is followed by gen. of person and object clause, is more suitable to prose.

901. *μὴ προδῶς*: 'don't sacrifice.'

902. *χάριτας*: 'favours' (*Or.* 453). The plural expresses mutuality: Tucker on *Aesch. Cho.* 319.

903—908 have been condemned by most modern editors. It seems to me certain that 905 should go, and more than possible that 906—908 are a parallel passage, which has found its way into the text from the margin. If however 903, 904 did not form part of the original text, it is hard to see how these adscripts were introduced.

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μέν, as would be the case if βούλουτ' ἄν were repeated here: so *Suppl.* 771 δοκῶ μέν, αὐταὶ γ' εἰσὶν αἱ διδάσκαλοι.—πλέον νέμειν: 'to yield' or 'defer to.' The two words form a single idea, so that μάλλον is not redundant. Cf. *Hec.* 868 ἐπεὶ δὲ ταρβείς τῷ τ' ὄχλῳ πλέον νέμεις, *Suppl.* 241 νέμοντες τῷ φθόνῳ πλείον μέρος. Contrast *ib.* 380 τὸ δ' ἥσσαν ἀδικία νέμεις (you are superior to).

918. **ματαίῳ**: reckless folly is implied—'wanton' in the wider sense. So the word is used of Creon in *Soph. Ant.* 1339. The narrower sense of 'amorous' which Paley prefers here may be illustrated from *El.* 1064.

919. **τὰ θεὶ ἡγουμένη**: 'with faith in heaven.' *Hec.* 800 νόμῳ γὰρ τοὺς θεοὺς ἡγούμεθα, *Bacch.* 1326.

920. **εἰ... διαφθερεῖς**: 'if you intend to belie your father's character'—a present, not a future condition: Goodw. § 407. For this sense of διαφθερίζειν cf. *Hec.* 598 ὁ δ' ἐσθλὸς ἐσθλὸς οὐδὲ συμφορᾶς ὑπο φύσιν διέφθειρ', *Aesch. Ag.* 932 γνώμην μὲν ἴσθι μὴ διαφθεροῦντ' ἐμήν.

921. **οὐ**, belonging to **δικαίῳ** only, is used although **εἰ** precedes.

922. **μέν** is only formally dependent on **ἀσχαρόν**. 'It is base that, while you know..., yet (δὲ)....'

923. Clark's emendation is strongly supported by **v. 14**. Most modern editors have followed Hermann in marking a lacuna after this line. The change of **τε** to **δέ** in 924 is otherwise insufficient to heal the abruptness.

924. **οἶσιν** may be taken with **ἀθλίαν**=**δτι τοιοῦτοις** 'unhappy for the sorrows wherewith I am beset': 74 n. The alternative is to suppose that the antecedent **κακῶν**, governed by **ῥύσαι**, is absorbed in the relative clause.

925. **πάρεργον**. Paley and Jerram take this to mean 'an extra piece of good fortune'—my liberty in addition to our reunion. I cannot think this either suitable to the context or in accordance with the proper sense of **πάρεργον**. All the examples of the word in Eur. illustrate its fundamental meaning of *something incidental to the main idea, not being of the essence but accidentally connected with it*. Thus in *El.* 61 Orestes and Electra are treated by their mother as **πάρεργα δόμων**—they don't count: Electra is, in fact, the Cinderella of the family. *El.* 509 **πάρεργ' ὁδοῦ** and *Or.* 610 **πάρεργον πόνων** are very similar to each other. The **παιδαγωγός** visiting Electra takes Agamemnon's tomb *by the way*, while Tyndareus is ready to treat the punishment of Orestes as a secondary object in pursuing his main purpose—the adornment of his daughter's tomb. In *I.* 7: 514 Orestes, being led off to execution, when asked by

his sister if he will answer a question, replies *ὡς ἐν παρέργῳ τῆς ἐμῆς δυσπραξίας*. The tone is that of bitter resignation:—‘by way of episode in my misfortune.’ [The Oxford Dictionary *s.v.* Episode quotes from Cobbett:—‘to answer a hundred letters in a week, by way of episode in your other labours.’] Lastly in *H. F.* 1340 Heracles, offered certain honours at Athens by Theseus, calls them *πάρεργα...ἐμῶν κακῶν*, ‘interludes in my miseries.’ Can there be any doubt that we should translate here, ‘granting me this as an interlude in my sad lot’? Lucian *de Sacrif.* 11 p. 535 has (*θύειν αὐτῷ*) *διὰ πέντε ἐτῶν...πάρεργον Ὀλυμπίων*. For *τύχη*=ill fortune, cf. *Hec.* 786, *Med.* 1009.

926. γάρ: misfortune, I say, for....

928. ἔκησα, ingressive aorist: Goodw. § 55.—*πολυχρόστους*. Paley points out that there is a sting in the allegation that Paris’ wealth had tempted Helen. Cf. *Tro.* 994 f.

930. *εἰσιδόντες* is treated by Herwerden as subordinate to *κλύοντες* and equivalent to *ὄραν εἰσίδωσιν*. But it is better to regard it as a case of asyndeton marking the climax ‘hearing, aye seeing with their own eyes.’ See Wedd on *Or.* 951 and add to his examples *El.* 855 *χαίροντες ἀλαλῶντες*, *Soph. Ai.* 60 *ἄτρυνον, εἰσέβαλλον*.

931. ἄρ’ ἦ: 746.

932. τὸ σῶφρον, ‘my virtuous name,’ as Coleridge translates. See on 886 and cf. *Or.* 502 *τὸ σῶφρόν τ’ ἔλαβεν ἀν τῆς συμφορᾶς*.—*πάλιν... αἰθις αἰ*: there is the same redundancy in *Soph. Phil.* 952.

933. *ἰδνώσομαι*. I have followed most modern edd. in accepting this, though *ἐκδώσομαι* might be supported by *Med.* 309. The verb means ‘to portion off.’ In Homer *ἔδνα* are the bride-price rendered to bride’s father by the suitor. In Aesch. *Prom.* 560 *ἔδνα* are the gifts received by the bride herself from her lover. In Eur. there appears to be no distinction between *ἔδνα* and *φερνή*, which are alike applied to the dowry: *Andr.* 2 and *I. A.* 869.

934. *ἀλητέαν*: ‘exile’—does not necessarily imply wandering from place to place. So *Ion* 576 *ἀλλ’ ἐκλιπὼν θεοῦ δάπεδ’ ἀλητέαν τε σῆν*, Aesch. *Cho.* 132 *πεπραμένοι γὰρ νῦν γε πῶς ἀλώμεθα πρὸς τῆς τεκοῦσης* (Tucker’s note).—*πικράν*. For the position of the adjective see on 457.

935. *δντων* is probably influenced by the Epic phrases (*Od.* 1. 140, 7. 166). Cf. *Pind. Nem.* 1. 32 *ἀλλ’ ἐδντων εὐ τε παθεῖν* where the edd. cite Theogn. 1009 *τῶν αὐτοῦ κτεάνων εὐ πασχέμεν*. For the quasi-partitive genitive see *Monro H. G.* § 151. For wealth as essential to *εὐγένεια* cf. *El.* 37 *χρημάτων γὰρ μὴν πένητες, ἐνθεν ἠγένοι’ ἀπόλλυται*.

936. There is some serious corruption here. Paley and Jerram explain that there is an allusion to the practice of sacrificing prisoners of war at the pyre of a dead foe, referred to in *Il.* 23. 175. Such cases were, however, quite exceptional, and it is strange that Helen should select this particular contingency from the many chances of war, especially as it involves the supposition that Menelaus might have been taken alive. There remains the difficulty of the combination *θανών κατεσφάγη*, to which Herwerden calls attention. It is true that the aor. part. is often synchronous with the main verb (Goodw. § 150), and may be even subsequent in time: Aesch. *Cho.* 555 *δόλω γε καὶ ληφθῶσιν ἐν ταυτῷ βρόχῳ θανόντες*. Yet *θανών* does not describe the manner or circumstances of *κατεσφάγη*, nor is it even logically prior (Whitelaw and Carter in *C. R.* v. 248 foll.). On the other hand, *κατεσφάγη*, which is generally considered corrupt (*κατέφθιτο* Rauchenstein, *ἐκαύθη* πυρὶ Herwerden), does not seem likely to have arisen accidentally, and in the four other passages where it occurs in Euripides has the strong sense of *butchered*. The only way of preserving the main features of the line is to suppose that some words have been lost after *δδ'* such as *<οὐκέτ' ἦν ἢ καὶ δόλω ληφθεὶς θανόντος>*.

937. *ἡγάπων*. *Suppl.* 764 and *Phoen.* 1327 are cited to prove that this is the appropriate word for rendering loving service to the dead. On the latter passage the Schol. has:—*ἐπιμελείας ἀξίων, περιστέλλων, θρηνῶν, δι' ἀγάπην ἐκείνῳ προσκαθήμενος*. Cf. 1398.

939. *ἱκετεύω*: 799 n.

942. *δοστίς*: 272 n.

943. *τοὺς τρόπους*: for the acc. of respect see on 545. Musgrave's *τοῦ τρόπου* is specious; cf. *Tro.* 1036 *ἐμοὶ σὺ συμπεπτωκας εἰς ταὐτὸν λόγον*.

944. *ἐν μέσῳ*, open for consideration, a phrase suitable either to a forensic or deliberative speech. Cf. *Suppl.* 439 *χρηστόν τι βούλευμ' ἐς μέσον φέρειν*, *Tro.* 54 *φέρω κοινούς ἐς μέσον λόγους*, *inf.* 1542.

946. *ψυχῆς πέρι*, 'to save his life.' This is a common phrase, starting from Homer's *ἀλλὰ περὶ ψυχῆς θεόν* "Ἐκτορος ἱπποδάμοιο. Cf. *Herac.* 984 *σάφ' ἴσθι...μηδὲν τῆς ἐμῆς ψυχῆς πέρι λέξονθ'*.... So *ἀγων περὶ ψυχῆς Or.* 847, *Phoen.* 1330. Paley refers to Aesch. *Eum.* 114.

948. *δακρύνεται βλέφαρα*, 'to be-tear my eyes.' This unique usage of *δακρύνω* as transitive appears to be based upon the Homeric *δεδάκρυνται δὲ παρειά (Il.* 22. 491), *δεδάκρυνται δέ μοι ὄσσε (Od.* 20. 204). But Eur. is especially bold in the employment of intransitive verbs with an object: 1434 n. *δακρύνεσθαι* in Aesch. *Theb.* 814 is middle, and so possibly is

κεκλαυμένα in *Cho.* 457.—Τροίαν=τὸ Τρωικὸν...κλέος (845), thus illustrating the idiom noticed on 932: cf. 808.—ἐν with ἀσχύνομεν. The repetition of the particle heightens the emphasis: 1012. For the general sense cf. *Cycl.* 198, *Phoen.* 1623.

950. πρὸς: 'befitting' (lit. proceeding from). *Soph. Ai.* 581 οὐ πρὸς λατροῦ σοφοῦ θρηνεῖν ἐπιφθὰς πρὸς τομῶντι πῆματι. Many illustrations are given by Blaydes on *Ar. Ran.* 534. The Homeric heroes show a tendency to shed tears on what we should consider trivial occasions, e.g. *Od.* 10. 202. The Greeks were a sensitive and passionate race, and to refrain from tears under pressure of sorrow required exceptional self-control: *I. A.* 451 sqq. ἐγὼ γὰρ ἐκβαλεῖν μὲν αἰδοῦμαι δάκρυ, τὸ μὴ δακρῦσαι δ' αἰθὺς αἰδοῦμαι τάλας, ἐς τὰς μεγίστας συμφορὰς ἀφιγμένος: *Ion* 924.

953. εὐδαιμονίας was a gloss on εὐτυχίας into which the text had been corrupted: see Porson on *Med.* 553. If εὐανδρίας is correct, εὐτυχίας must be itself a gloss.

955. ὕ stresses ζητοῦντα, 'and that too though I am seeking...', 'seeking as I am.'

956. πρὸς adverb, as often even in prose. There has been some difference of opinion in cases like the present as to writing the two words separately or combining them in one (Sandys on *Dem.* 37. 49). The right method is indicated e.g. by *Dem.* 27. 68 στερομένους καὶ πρὸς ὑπὸ τούτων ὑβριζόμενους.

957 is very nearly identical with *Med.* 446.

960. ἀνθάψεται. The phrase recurs in *Med.* 55, 1360 and is ridiculously parodied by *Ar. Ran.* 474 πλευνόμενων ἀνθάψεται.

961. ἀμφί. It is difficult to find any example in *Eur.*, or for that matter elsewhere, where ἀμφί c. acc. means simply rest *at* or *near* a place. To put aside the case of complete investment, it only expresses propinquity to some point, where the local relation is indefinite: thus ἀμφί ποταμὸν=somewhere or other on the banks of a river (*Hec.* 650, *Or.* 1310). In *Andr.* 215 εἰ δ' ἀμφί Θρήκην χιόνι τὴν κατάρρυντον τύραννον ἔσχευ ἀνδρα the meaning is 'somewhere in Thrace.' See Wecklein on *Aesch. Prom.* 1029 and cf. 894, 1009. These considerations confirm the suspicion which πῶθω ('regretting your father's death') has provoked, as being weak and unsuitable to the context. A comparison of *Or.* 114 ἐλθοῦσα δ' ἀμφί τὸν Κλυταίμνηστρας τάφον, and *Phoen.* 145 τίς δ' οὗτος ἀμφί μνήμα τὸ Ζήθου περᾶ; suggests that πῶθω has taken the place of the participle of a verb of motion such as μολών. As against Badham's πεσών, vv. 947 and 983 indicate that Menelaus has not adopted the

attitude of a suppliant. In fact there is not a word of supplication in the whole speech, which bristles with assertions of rights (*ἀπόδος, ἀπαιτῶ, δίκαια, κυρία* etc.) and threats as to the consequences of their refusal.

965. *ἀποδώσεις*. There is no necessity for the addition of *αὐτός* (cf. 915), which Kirchhoff proposed to substitute for *ἡμῶν*. The emphasis is upon the verbal notion, as contrasted with *θανών*: 'dead you cannot *give back*.' So Aesch. *Eum.* 84 καὶ γὰρ κτανεῖν σ' ἐπεισα μητρῶν δέμας. *ὀφλισκάνω* is not used absolutely in Euripides.

968. *κυρία*: scil. *ἀποδοῦναι*. 'Now that you are dead (*νῦν*), she alone has power to restore Helen.' *κύριος* is commonly used in the Orators of being in lawful possession of property, especially owing to the disposition of a testator, e.g. Dem. 27. 53. In this sense Theonoe, as her father's representative, was *κυρία τῆς Ἑλένης*.

969. *Ἄιδῃ*. Death is a merchant with whom Menelaus has had dealings and to whom he has paid the price for Helen's life. The vendor must either complete his contract or return the purchase money. There is a similar but bolder image in Aesch. *Ag.* 438 ὁ χρυσαμοιβὸς δ' Ἄρης σωμάτων κ.τ.λ.

972. *νῦν*: now when I make my claim.

973 sq. The text is in a very unsatisfactory condition, and it is curious that a syllable should be wanting in each line at the same part of the verse. Tr.:—'or at least compel her to prove herself more powerful than her holy sire and to yield up to me my wife.' Hermann's *μὴ εὐσεβοῦς* involved the alteration of *κπέλσω*, which seems sound, to *ῥῆσω*. Proteus could no longer restore Helen—for all his *εὐσέβεια*. In v. 974 the *γε* usually read after *τάμᾱ* is meaningless. Badham's *παραδοῦναι* is at least free from objection, but *τάμᾱ μοι δοῦναι* is preferred by Wecklein (after Pflugk).

975. *ἐ...συλήσετε*: a minatory condition. Goodw. § 447.

976. *τῶν λόγων* is abl. gen. of separation after *παρέλιπεν*. 'What she left out of her account.'

977. *κακλήμει*: 'we are fenced in with oaths.' For the metaphor cf. *I. T.* 788 ὅρκους περιβαλεῖν, *Med.* 161 ὅρκους ἐνδύσασθαι, *Suppl.* 1229 ἐν ὅρκους ζευγνύουσι.—ὡς μάθης: for the parenthetic final clause (=I tell you this in order that you may learn) cf. *inf.* 1202, 1522, *Phoen.* 997, 1681, *Hec.* 1243, *Ion* 35, 804, *I. A.* 320 βλέψον εἰς ἡμᾶς, *iv' ἀρχὰς τῶν λόγων ταύτας λάβω*, 1148 πρῶτον μὲν, *ἵνα σοι πρῶτα τοῦτ' ὀνειδίσω*, *Soph. Phil.* 989, Aesch. *Cho.* 438 (Tucker). The idiom is very common in Latin: Roby § 1660.

978. *ἐλθεῖν διὰ μάχης*=engage in battle, followed by instr. dat. on

the analogy of *μάχεσθαι*. This idiom, i.e. the combination of a verb of motion by means of the preposition *διά* with *δικης*, *εχθρας*, *τύχης*, *φιλημάτων* etc., is very common in tragedy and found occasionally in prose. Originally derived from a local metaphor, it was subsequently extended to the verbs *εἶναι*, *εἶναι* and *λαβεῖν* (e.g. *Suppl.* 194). Cf. 309 n.

979. *ἀπλοῦς λόγος* = this will be decisive, there is no alternative. So *Or.* 446 *βραχὺς λόγος* = there is no escape. *Rhes.* 84 *ἀπλοῦς ἐπ' ἐχθροῖς μῦθος ὀπλίξειν χέρα*.

980. *ἐς ἀλκὴν*: 42 n.—*πῶς' ἀντιθῆ ποδὶ*: meet in hand to hand fight. Cf. *Heracl.* 836 *ποὺς ἐπαλλαχθεὶς ποδὶ, ἀνὴρ δ' ἐπ' ἀνδρὶ στάς*. Verg. *Aen.* 10. 361 *haeret pede pes, densusque uiro uir*.

983. *πρὸς ἡπαρ ὄσαι*: *Med.* 379 ὦσω.. δι' ἡπατος.

984. *τοῦδ'*. Notice the cumulative force of the deictic *οὗδε* repeated. He has his sword *prepared* to kill *on the spot* his wife who is *ready to die*.—*ἐν' κ.τ.λ.*, defiling the sanctuary. An interesting parallel to the supposed situation is to be found in the case of Pausanias (*Thuc.* 1. 134). He took refuge in the precinct of ἡ Χαλκίοικος, and was starved out by his enemies (*λιμῷ ἐξεπολιόρκησαν*). To prevent the pollution of the temple by a corpse, they removed him outside when at the point of death. For the words cf. *I. T.* 72.

987. *ἄλγος*, nom. in apposition to the subject, where we might expect the acc. in apposition to the sentence. Similarly *Heracl.* 72 *ἰκέται δ' ὄντες...βιαζόμεσθα καὶ στέφη μαίνεται, πόλει τ' ὄνειδος καὶ θεῶν ἀτιμία*.

988. *οὐ...οὔτε*: for the negative see *Madv.* § 209.

989. *ἀπάξομαι*: the middle expresses the interest of the subject (20 n.). Cf. *Alc.* 47 *κἀπάξομαι γε νεπτέραν ὑπὸ χθόνα*.

991. *τί ταῦτα*; 'why this stern resolve?' (*Jerram*), cf. *Phoen.* 382. —*τρεπόμενος* = *εἰ ἐτρεπόμεν*, 'if with tears I played the woman.' Cf. *Or.* 714 *οὐ γάρ ποτ' Ἀργούς γαῖαν ἐς τὸ μαλθακὸν προσηγόμεσθα* (trained to submission).

992. *ἦν* appears occasionally before vowels in Euripides, but not in Aeschylus or Sophocles: Rutherford *New Phrynichus* p. 243.—*δραστήριος*: effective, cogent. So *Ion* 989 *δόλια καὶ δραστήρια*. In *Jrag.* 689 Heracles is described as *ξύλῳ δραστήριος*, i.e. using his club with effect.

993. *δυσκλεῶς*. The adverb relates to the object rather than to the subject: see on 1280. It is unnecessary to alter the text: cf. *Tro.* 1173 *δύστηντε, κρατὸς ὡς σ' ἐκείρεν ἀθλίως τείχη πατρῶα*, *Suppl.* 762 *ἦ που πικρῶς νιν θέραπες ἦγον ἐκ φόνου*, *Soph. O. C.* 586 *ἀλλ' ἐν βραχεί*

δὴ τήνδε μ' ἐξαίτει χάριν (Jebb), Aesch. *Cho.* 433 τὸ πᾶν ἀτίμως ἐλεξας, οἱμοι (Tucker).

994. *πείθου*. It is not easy to decide between this and *πιθοῦ*. The words are constantly confused, so that mss. evidence is of very little value. The difference is that *πείθου* denotes the process, *sine tibi persuaderi* (Herm.): *πιθοῦ* concentrates the action, *yield*. Some may think the latter more suitable to the speaker's general attitude. See Jebb on Soph. *El.* 1015.

996. *ἐν σοί* = *penes te*: 1425. This phrase is personalised (497) in *Alc.* 278 *ἐν σοί δ' ἐσμέν καὶ ζῆν καὶ μῆ*. In prose *ἐπί* c. dat. for the most part takes its place. It is highly rhetorical in Dem. 18. 193 *ἐν γὰρ τῷ θεῷ τὸ τοῦτου τέλος ἦν, οὐκ ἐν ἐμοί*.—*βραβεύειν* is a much stronger term than *κρίνειν*, implying a comprehensive and unfettered control over the matter in dispute: *inf.* 1073. 'Libertatem arbitrii nulla re externa uel aliena impeditam significat,' Schoemann on Isaeus 9. 35. So *Med.* 274 *ὡς ἐγὼ βραβεύς λόγου τοῦδ' εἰμι*. Occasionally it happens that a free control implies an arbitrary decision, and the word is used in a bad sense: Dem. 12. 17, 51. 11 *καὶ ποῦ τὸ πάντας ἔχειν ἴσον καὶ δημοκρατεῖσθαι φαίνεται, τοῦτον τὸν τρόπον ὑμῶν ταῦτα βραβεύωνται*;

997. *ἄπασιν*: you can of course do as you please (*βραβεύειν*), but give us the decision we hope for. Theoclymenus is not thought of, nor is it a request to give a decision which would satisfy neither party.

999. *φιλόω*: *I am true to myself*. Her natural purity justifies her self-love. Soph. *O. C.* 309 *τίς γὰρ ἐσθλὸς οὐχ αὐτῷ φίλος*; Eur. *Med.* 87 *ὡς πᾶς τις αὐτὸν τοῦ πέλας μᾶλλον φιλεῖ οἱ μὲν δικάως...*, Arist. *Eth. Nic.* 9. 8. 7 *ὥστε τὸν μὲν ἀγαθὸν δεῖ φιλαυτὸν εἶναι· καὶ γὰρ αὐτὸς ὀνέσεται τὰ καλὰ πράττων καὶ τοὺς ἄλλους ὠφελήσει*. Similarly Plutarch (*Mor.* p. 48 F) in quoting Plato's reprobation of self-love (*Legg.* 731 E) adds the important qualification *ἀν μὴ τις μαθὼν ἐθισθῇ τὰ καλὰ τιμᾶν καὶ διώκειν μᾶλλον ἢ τὰ συγγενῇ καὶ οἰκείᾳ*. In Theonoe's case, be it observed, *τὸ καλὸν ἐς συγγενὲς καὶ οἰκείον*.

1001. *φανήσομαι*. Badham argues in favour of his emendation that three topics are developed in order: (1) her own conscience, (2) her father's good name, (3) her brother's interests. But, as Paley well remarks, Theoclymenus is discredited already. The words are too weak as applied to him, and Theonoe will be content if she succeeds in clearing him from actual *δυσσέβεια* (1021).

1002. *ἱερὸν τῆς δίκης*: this striking figure is illustrated from *frag.* 170 *οὐκ ἔστι Πιεθοῦς ἱερὸν ἄλλοι πλὴν λόγος καὶ βωμὸς αὐτῆς ἔστ' ἐν*

ἀνθρώπου φύσει, *frag.* 250 οὐκ ἔστι Πενίας ἱερὸν ἀσχεστῆς θεῶν. Paley cites βωμὸν δίκας Aesch. *Ag.* 383, *Eum.* 539. So δίκας βάθρον Soph. *Ant.* 854, θέμεθλα δίκης Solon *frag.* 4. 14, Ἀσχύνης θρόνον Aesch. *Theb.* 409, κρηπὶδ' ἐλευθερίας Pind. *frag.* 55. See especially Dem. 25. 35 καὶ δίκης γε καὶ εὐνομίας καὶ αἰδοῦς εἰσι πᾶσιν ἀνθρώποις βωμοί, οἱ μὲν κάλλιστοι καὶ ἀγιώτατοι ἐν αὐτῇ τῇ ψυχῇ ἐκάστου καὶ τῇ φύσει.

1003. Νηρέως, her maternal grandfather (15), to whom were referred her prophetic powers. In view of v. 47 we might have looked for an allusion to Proteus. However, Nereus is εὐβουλος in Pind. *Pyth.* 3. 92, and possibly in Bacchyl. *frag.* 6. 6.

1007. Ὡς addressed to a god is the term corresponding to χαίρειν when addressed to a mortal. Hence the disrespect of Hippolytus' speech concerning the same goddess: *Hipp.* 113 τὴν σὴν δὲ Κόπρην πᾶλλ' ἐγὼ χαίρειν λέγω (cf. μάταια βάζει *ib.* 119).—συμβέβηκε δ' οὐδαμοῦ, 'in no respect suits me.' The interpretation of L. and S. is 'has never come in my way,' but the tense is against this view, which cannot be supported by Soph. *Ai.* 1281. Translate, with Coleridge:—*in me she hath no part.* So Ar. *Ran.* 807 οὐτε γὰρ Ἀθηναῖοισι συνέβην Ἀσχύλος (was on good terms with), M. Ant. 5. 8 everything falls out for our good: οὕτως καὶ συμβαίνειν αὐτὰ ἡμῖν λέγομεν, ὥς καὶ τοὺς τετραγώνους λίθους ἐν τοῖς τέλξεσιν, ἣ ἐν ταῖς πυραμίσι, συμβαίνειν οἱ τεχνῖται λέγουσι, συναρμύζοντες ἀλλήλοις τῇ ποιῇ συνθέσει. Cf. 38, Aesch. *Cho.* 580 ὅπως ἂν ἀρτίκολλα συμβαίῃ τάδε.

1009. πατρός, if the original reading, would have readily passed to πατρί owing to the preceding τῷδ'. Whether or not πατρί be retained as its object, δνειδίζεις is an apt word: Soph. *El.* 1068 ὦ χθονία βροτοῖσι φάμα, κατὰ μοι βύασον οἰκτρὰν ὅπα τοῖς ἐνερθ' Ἀτρεΐδαις, ἀχόρευτα φέρουσ' δνειδῇ, Eur. *Or.* 1238 οὐκ οὐν δνειδῇ τάδε κλύων ῥύση τέκνα; In both cases there is an appeal to the spirit of Agamemnon, based on the dishonour into which his name has fallen. So here, but Menelaus has not *reproached Proteus*, nor is it this to which Theonoe assents. ἀμφί c. dat. raises a difficulty similar to that discussed on 961. Unless it means 'clasping the tomb' (Wilamowitz on *H. F.* 109), there is no authority to support the local meaning. Translate:—'as for your reproaches directed to my father's tomb' (ἀμφί=relating to, as e.g. *Heracle.* 40).

1010. ἡμῖν: lit. the same speech is ours as follows (88e). 'We adopt thy words.'—ἀδικοῦμεν ἄν: for the optative in apodosis combined with the future indic. in protasis see Goodw. § 505. *Or.* 598 is not parallel, since there the optative retains its potential force (=whither *can* one fly?). Here however the opt. is a mere expression

of futurity as in *Ion* 374 ἐς γὰρ τοσοῦτον ἀμαθίας ἔλθοιμεν ἂν, εἰ τοὺς θεοὺς ἀκοντας ἐκπονήσομεν φράζειν κ.τ.λ., *Suppl.* 520 ἂν γὰρ ἂν βέοι τὰ πράγμαθ', οὕτως εἰ 'πιταξόμεσθα δῆ'.

1012. ἂν repeated as in 948.

1013 sqq. The connexion of thought appears to be this. Theonoe is answering an objection which she foresees:—why is your father concerned now? Because, she says, there is recompense for such deeds in the world below etc. τῶνδε refers to ἀποδοῦναι, and τλοῖς, a neutral term, is not necessarily limited to punishment as distinct from reward. It would be unreasonable to draw any inference from the following passage as to the belief of Euripides in a future state. To Theonoe's character an element of mysticism is appropriate. Current philosophy is utilised by Euripides in such cases in lieu of older superstitions. This only shows that he was alive to the spirit of his age and not that he was in sympathy with the particular doctrine quoted.

1014. ἄνωθεν here=ἂνω: *Soph. El.* 1058 τοὺς ἀνωθεν φρονιμωτάτους οἰωνοὺς.—ὁ νοῦς κ.τ.λ. This passage should be compared with others in *Eur.* (parodied in *Ar. Thesm.* 14 foll.), which make Heaven and Earth the parents of all living things. At death the earth absorbs the corporeal element, while the spirit flies upward to the circumambient aether, in which it is again merged. Cf. *frag.* 488, *frag.* 836, *Suppl.* 532. This curious anticipation of Stoicism is generally attributed to Anaxagoras, but the evidence connecting him with it is very meagre. *Iren. adv. Haeres.* 2. 14 *Anaxagoras dogmatizavit facta animalia decidentibus e caelo in terram seminibus*, *Stob. Ecl.* 1. 48. γ' Ἀναξαγόρας θύραθεν εἰσκρίνεσθαι τὸν νοῦν. On the other hand, if any value is to be attached to *Stob. Ecl.* 1. 49. 1^b Ἀναξαγόρας ἀερώδη (τὴν ψυχὴν ἀπεφῆρατο), it makes against the identification, since Anaxagoras sharply distinguished ἀήρ and αἰθήρ as opposing principles (*Zeller Pre-Socratics* vol. II. p. 355).—Elsewhere, the views of death which appear in *Eur.* are widely different: see e.g. *frag.* 536 καθαρῶν δὲ πᾶς ἀνὴρ γῇ καὶ σκιά· τὸ μὴδὲν εἰς οὐδὲν βέπει. The popular view is taken in *Or.* 674.

1015. γνώμην=consciousness: *Med.* 230 πάντων δ' ὅς' ἐστ' ἐμψυχὰ καὶ γνώμην ἔχει.

1017. μὴ μακράν=at no distant time (*brevi*). Paley's note does not take account of the usage of μακράν: cf. e.g. *Or.* 850 εἴκε δ' οὐ μακράν δδ' ἀγγελος λέξειν.

1018. μωρία, 'wantonness,' as in *Hipp.* 644 ἡ δ' ἀμήχανος γυνὴ γνώμῃ βραχεία μωρίαν ἀφῆρέθη, *Ion* 545 μωρία γε τοῦ νέου.

1019. τῇ. In support of Dobree's conjecture see Porson on

Phoen. 145. The emphasis, which Paley throws on τοῦ, 'that brother of thine,' seems unjustifiable.

1020. ὁμῶς : 728 n.

1021. τίθημι : 'I try to make'—a conative present : Goodw. § 25.

1022. ἔξοδόν γ' : 'escape then you must in some way (τιν') devise for yourselves.' Thus γ' throws emphasis upon ἔξοδον : Theonoe will not take any *active* part in the plot, but she promises a benevolent neutrality. But γε can hardly be right with the MSS. reading τήν, which is also objectionable on the score of metre.

1024. ἀρχεσθε : 'begin with the gods.' ἀρχεσθαι is technical in connexion with the opening of a hymn. See Bury on Pind. *Nem.* 1. 8 ἀρχαὶ δὲ βέβληνται θεῶν.

1025. τήν. The article occasionally appears in tragedy with the old demonstrative association. *El.* 781, *H. F.* 1039, *Suppl.* 741, *Hipp.* 47, *Soph. Ai.* 311.—ἐᾶσαι is the indirect form of the optative.

1027. σωτηρίας is perhaps best classed as a genitive of description—'a saving purpose': 1034, 1055. So *Phoen.* 893 φάρμακον σωτηρίας, *Or.* 724 καταφυγὴ σωτηρίας, 1203 σωτηρίας ἐπαλξιν.

1031. δικαίῳ is neuter rather than masculine.

1032 sqq. 'So far as touches the maiden we are safe. In the next place, then, *you* must produce *your* proposals, and join with me in contriving some measure of safety for us both' (κοινήν). So rendered the passage seems sound, although κοινούς for κοινήν, which Wecklein recommends, might be an improvement. λόγους φέρειν is generally used of a messenger bringing tidings (*Rhes.* 272, *Or.* 852 etc.), but *Tro.* 53 resembles the text. Herw. thinks that μοι and κοινούς are required, but he overlooks the presence of the article. It is unsafe to reject a line on the ground that Helen here speaks in three verses instead of two.—μὲν has no answering δέ, but the contrast is clear enough in 1033.

1035. χρόνιος adverbial as in 651 n. 'You have long dwelt here.'

1038. δή : 'really,' with some sceptical force. γε throws a strong emphasis on ἐς κοινόν : 'that thou wilt really do some service, even to our joint gain.' See cr. n.

1039. ὄντις. Note the omission of the antecedent, and cf. *Or.* 58 μή τις...ὦν ὅπ' Ἰλίου παῖδες τεθνήσκουσιν, *El.* 33 χρυσὸν εἶψ' ὅς ἂν κτάνῃ, *Soph. Ai.* 1050 δοκοῦντ' ἐμοί, δοκοῦντα δ' ὅς κραίνει στρατοῦ. The corresponding Latin idiom is illustrated by Munro on *Lucr.* 1. 883. Hence arises the construction discussed on 272.

1040. ὄχυν ἀνάσσουν'. On this metaphor Aristotle (*Rhet.* 3. 2. 10)

remarks:—τὸ δέ, ὡς ὁ Τηλεφός Εὐριπίδου φησί, κόπης ἀνάσσειν κάποβας ἐς Μυσίαν (*frag.* 700) ἀπρεπές, ὅτι μείζων τὸ ἀνάσσειν ἢ κατ' ἀξίαν· οὐ κέκληπται οὖν, i.e. the art becomes apparent. κόπης ἀναξ occurs *inf.* 1611, *Cycl.* 86, *Aesch. Pers.* 378, *δπλων I. A.* 1260, *πέλτης Alc.* 498, *ψευδῶν Andr.* 447, ἀνασσα πράγους τοῦδε καὶ βουλευματος *Ar. Lys.* 706 quoting *Eur. Telephus*. The examples show that *Eur.* affected the phrase.—ὥστε is redundant after *πείθειν*: *Goodw.* § 588. This must not be treated merely as a poetical amplification like *Soph. Phil.* 656 ἀρ' ἔστιν ὥστε κἀγγυθεν θέαν λαβεῖν, since *πείθειν ὥστε* is quite common in *Thucydides*: see *Classen* on 2. 2. 4: 3. 31. 1.

1041. *φευξόμεθα*: 500 n.

1042. *πέδων*. The adjective belongs to both nouns, although standing with the second only (*Wilamowitz* on *H. F.* 257). There is a certain redundancy in the addition of *χθονός* (cf. καὶ καταρρήξω μέλαθρα καὶ δόμους ἐπεμβαλῶ *H. F.* 864), but *πεδία*=*situs*—the lie of the country, so that the combination forms a hendiadys.

1043. 8': 832 n.

1046. *κατακτανεῖν* need not be altered to the future. Whatever may be the case in other authors (*Rutherford New Phrynichus* p. 420 f.), in *Eur.* the aor. *inf.* after μέλλω is well established. Besides the examples quoted by *Goodw.* § 74, cf. *Med.* 393, *Or.* 292, 1578, *I. A.* 873, 1131, *I. T.* 484, *Hec.* 1204.

1047. *ἀλλ' οὐδὲ μὴν*: 'and what is more, we have not even a ship.' An alternative course is rejected: *Jebb* on *O. C.* 28. So *Aesch. Cho.* 188 ἀλλ' οὐδὲ μὴν νιν ἡ τεκοῦσ' ἐκέρατο. In *Andr.* 256 the speaker is defiant:—ἀλλ' οὐδ' ἐγὼ μὴν πρόσθεν ἐκδώσω μέ σοι. See also *Or.* 1117.

1048. *εἴχομεν...ἔχει*: see on 674.

1049. *ἦν*: 'in the hope that....' The apodosis is suppressed, so that the particle is almost final. *Goodw.* § 487, 1.

1050. *τεθνηκένα*. *Cobet's* conjecture is based on the view that the MSS. reading has come from 1052. *λόγῳ θανεῖν* goes beyond the limits of possible redundancy, though defended by *Porson* on *Med.* 289 κλύω δ' ἀπειλεῖν σ', ὡς ἀπαγγέλλουσί μοι. *Pflugk* cites *Dem.* 26. 23 τοὺς φάσκοντας τούτους τῷ λόγῳ φιλεῖν ὑμᾶς.—μῆ, not οὐ because the participle is subordinate to λέγεσθαι. *Madv.* § 206 a.

1051. *δρυνς*, here used of speech, though *ὠωνός* was the regular oracular term. But cf. *I. A.* 607 *δρυνθα μὲν τόνδ' αἰσιον ποιούμεθα*, *Ar. Av.* 720 *φωνήν δρυν*.—*λέγειν* is undoubtedly corrupt, but the vulgate λέγων can hardly be correct, since there is no question as yet of *Menelaus* announcing his own death (cf. λέγεσθαι). This part of the

scheme is broached at v. 1076.—**εἰ κερδανῶ**: 'if I am to be the gainer,' a present condition: Goodw. § 407. For the general sense cf. Soph. *El.* 69 **εἴταν λόγῳ θανῶν ἐργαίσι σωθῶ**.

1053. **καὶ μὴν** is confirmatory of the previous statement as in 1071 and 1079. If **γε** is added, unless attached to a single word, it stresses the whole affirmation and is not necessarily adversative.

1054. **κουραῖσι**: shaving the head as a token of mourning appears in *Alc.* 427, *Suppl.* 973, *Tro.* 141, *sup.* 367. In ordinary cases the shorn locks were placed on the corpse, and the custom indicated that the survivors thus dedicated themselves symbolically to the service of the dead.—**πρός**: 'before.' Aesch. *Cho.* 926 **ἔοικα θρηνέειν ζῶσα πρὸς τύμβον μάτην**, Eur. *Or.* 1121 **γούους πρὸς αὐτὴν θησόμεσθ' ἃ πάσχομεν**.

1055. **σωτηρίας ἄκος**, 'saving remedy': cf. 1027 n., Arist. *Pol.* 7 (5). 5. 1305 a 32 **ἄκος δὲ τοῦ ἢ μὴ γίνεσθαι ἢ τοῦ γίνεσθαι ἥτταν τὸ τὰς φυλάς φέρειν τοὺς ἀρχοντας**, *ib.* 2. 11. 1273 b 23 **φάρμακον τῆς ἡσυχίας**.

1056. **παλαιότης**. The train of thought is as follows:—How is this going to prove helpful in our particular case (**νῶν**)? For the device (i.e. your proposal **λόγῳ θανείν**—a sham death) has a certain staleness. **λόγῳ** is emphasised by **γ'** and contrasted with **σωτηρίας ἄκος**. For **παλαιότης** cf. Plat. *Rep.* 609 E **τῆς τῶν σιτίων πονηρίας, ἣ ἂν ἦ...εἰτε παλαιότης εἴτε σαπρότης εἴτε ἡτισοῦν οὐσα**. For the fact cf. Soph. *El.* 62 **ἦδη γὰρ εἶδον πολλάκις καὶ τοὺς σοφοὺς λόγῳ μάτην θνήσκοντας**. But there is probably an allusion to **λόγῳ θανείν** as an old stage trick. The pretended death of Orestes is an important element in the plot of the *Choephori* of Aeschylus and the *Electra* of Sophocles, and Euripides was not averse from criticising his predecessors, as we know from his *Electra*. Thus Hermann's ingenious conjecture is unnecessary.

1057. **ὥς δῆ**. For this combination see on 1378.

1058. **θάψαι**. Observe that the subject is not **τύραννον** but **ἐμέ**.

1059. **καὶ δῆ**: 'suppose that....' Sophocles never uses this idiom, and Aristophanes only once (*Vesp.* 1224). It is not uncommon with the perfect (Eur. *Med.* 396, Aesch. *Eum.* 894), but is also found with the aorist (*Med.* 1107), present (*Hipp.* 1007, Ar. *Vesp.* l.c.) and optative with **ἄν** (Aesch. *Cho.* 565). The sense is derived from the meaning 'already.'

1062. **κόσμον**. The custom of placing in the tomb articles for the use and adornment of the dead in a future state is well known and may be illustrated by *Alc.* 149 **κόσμος γ' ἐτοιμος ᾧ σφε συνθάψει**

πόσις, *I. T.* 632 πολὺν τε γὰρ σοι κόσμον ἐνθήσω τάφῳ. Not merely robes but trinkets, toilet equipment, cooking utensils etc. were included. A striking illustration of a similar custom in Scythia will be found in Herod. 4. 71.—τάφῳ σῶ is a dative expressing purpose attached to a noun and not to the whole clause. So *inf.* 1279, *Or.* 953 βρόχον δέρεη, *El.* 778 μυρίνης κάρφ πλόκου, Aesch. *Pers.* 1022 θησαυρὸν βελέεσσι. Delbrück points out that, though the final dative had become almost extinct in Greek, there are several instances in Attic Inscr. which seem to point to a revival in that dialect, e.g. ξύλα καὶ ἄνθρακες τῷ μολύβδῳ, ἦλοι ταῖς θύραις (Meisterhans³, p. 209). —πυλαγίους...ἀγκάλας should be rendered 'the hollows of the deep' rather than 'the sea's embrace.' In this context, the phrase appears to have become a 'worn-out' metaphor: otherwise Aesch. *Cho.* 585 (Tucker).

1063. ὦς is probably exclamatory, but might be taken as in 831.

1064. σ', οὐδέν: Cobet preferred 's οὐδέν, but the text is defended by *Suppl.* 596 ἀρετὴ δ' οὐδὲν φέρει βροτοῖσιν, ἦν μὴ τὸν θεὸν χρῆζοντ' ἔχῃ.

1065. νομίζειν, scil. ἡμεῖς.

1066. τοὺς θανόντας ἐναλλοῦς = τοὺς ἐ. θ. Metre often requires this inversion of the prose order: Soph. *El.* 792 ἐκείνον ὁ κτανῶν, *Ion* 671 μ' ἡ τεκοῦσ', *Heracl.* 863 τὸν δλβιον πάροιθε.

1069. καὶ should be taken with the whole phrase παρεῖναι δεῖ μάλιστα rather than with μάλιστα alone. 'You *must* be there before all others.'

1071. καὶ μήν: 1053 n.—ἐπ' ἀγκύρας qualifying the object: see 1280 n. The principle extends more widely than is generally recognised. There is no ellipse, and it is misleading to speak of supplying a participle in such cases. Cf. Soph. *El.* 61 δοκῶ μὲν οὐδὲν ῥῆμα σὺν κέρδει κακόν.

1072. ἀνὴρ παρ' ἄνδρα, i.e. drawn up in fighting order—not a mere rabble. Ar. *Vesp.* 1083 ἐμαχόμεσθ' αὐτοῖσι...στὰς ἀνὴρ παρ' ἄνδρ'.

1073. βραβύειν: 996 n.

1074. καὶ νῶς δρόμος expresses the result of the previous clause, 'and a hurrying keel.' δρόμος is the way which the ship gathers under a favouring wind, cf. *Phoen.* 164 ἀνεμώκεος εἶθε δρόμον νεφέλας ποσσὶν ἐξανόσαιμι δι' αἰθέρος. λαίφει should be taken with πόμπιμοι πρῶτα alone and not as part of the predicate. For the general sense cf. Bacchyl. 17. 90 ἔτο δ' ὠκύπομπον δόρυ· σόει νιν Βορέας ἐξόπιν πνέουσα' ἀήτα. The words have been, however, much suspected and many conjectures, such as κοῦριος (Prinz), κἀπήμων (Wecklein), proposed.

1076. *πεπυσμένη*. Sometimes by analogy the participial construction spreads beyond its proper limits: Goodw. § 910.

1077. *γε*, here with *μόνος*. Observe how the presence of the survivors is accounted for *inf.* 1541 sqq.

1078. *ὄρῶν* is the imperfect infin. = *ὅτι ἑώρας*: Goodw. § 119, cf. *Med.* 892. For its combination with the aor. *διαφυνγεῖν* cf. *Dem.* 19. 305 *συντυχεῖν γάρ (ἔφη) Ἀτρεστίδα παρὰ Φιλίππου πορευομένῳ, καὶ μετ' αὐτοῦ γόναια καὶ παιδάρια βαδίζειν* (quoted by Goodwin). Badham's *ὄρῶν* is no improvement. Wecklein wishes to substitute *θρήσκονθ'* for *θανόνθ'*, but in such cases the aor. part. is frequently timeless: Goodw. § 148 and cf. *sup.* 897, *Or.* 746 *μή μ' ἰδεῖν θανόνθ' ὑπ' ἀστών, Τρο.* 482 *τοῖσδε δ' εἶδον ὁμμασιν αὐτὴ κατασφαγέντ' ἐφ' ἑρκείῳ πυρᾷ*. So *Pind. P.* 5. 84 etc.

1079 sq. The only possible way of construing these obscure lines is to treat *ράκη ναυτικῶν ἐρείπων* as being in apposition to *ἀμφίβληστρα σώματος*, thus:—'And surely these wrappings of my body, shreds and tatters from the ship, will give testimony in support of the story.' Thus *ρ. ν. ἐ.=ναὸς* *ἐκβολα* of *v.* 422. Further *ἐρείπια*=*tatters* in *Tro.* 1025. The objection to this view is the order of the words. Hermann, taking *ἀμφίβληστρα* as subject, regards *ρ. ν. ἐ.* as an object clause dependent on *συμμαρτυρήσει*, viz. that they are rags etc., but this is surely impossible. Hence it is generally concluded that the text is wrong. Paley suggests *ἀμφίβλητᾶ...ναυτικοῖς ἐρείπιοις*, but the dative after *συμμαρτυρεῖν* expresses not the fact vouched for, but the person or thing whose testimony is supported. The same objection is fatal to the view, otherwise attractive, that *ράκη* has supplanted some such word as *κακῶ* (Wecklein) or *φθορᾶ*. Indeed, the genuineness of *ράκη* seems established by *frag.* 698 *πτῶχ' ἀμφίβληστρα σώματος λαβὼν ῥάκη* (of Telephus). All difficulty disappears, if we substitute *συμμάρτυρές σοι* for *συμμαρτυρήσει*—palaeographically a very simple change. Tr.:—'these rags, wrappings of my body, confirm your story of the shipwreck.' Observe that Helen is to tell the story, while Menelaus close at hand is to corroborate if necessary.

1081. *ἐς καιρὸν ἦλθε*: *have proved serviceable*. Cf. *Tro.* 744 *τὸ δ' ἐσθλὸν οὐκ ἐς καιρὸν ἦλθε σοὶ πατρός.—τότε: formerly*. The occasion is not actually named in the context, but is definitely present in the mind of both parties to the dialogue. So *Or.* 99 *ὅψέ γε φρονεῖς ἐθ', τότε λιποῦσ' ἀσχυρῶς δόμους*, *I. A.* 46, and often in Thucydides, e.g. 8. 20. 1.—*ἀκαιρ'*, adverbial (651).—*ἀπώλλυτο*: the subject is *τάδε... ῥάκη* and there is no difficulty if the proper force of the imperf. be observed = were like to perish: see 790 n.

1082. *πέσοι*: *fall out*. The metaphor is taken from dice, and *εὐτυχές* is proleptic. Cf. *Suppl.* 330, *Hipp.* 41, 718, *Med.* 55, *I. T.* 1221, *Or.* 603, *Soph. Ai.* 620, *Aesch. Ag.* 32.

1084. *καθώμεθα*. This subjunctive form occurs *I. A.* 1176 (where the mss. have *κάθημαι*), *Dem.* 4. 44 etc.

1085. *καί*, with the whole clause and not with *πλημμελές* only.

1086. *ἄν ῥύσαιοτο*: the optative is used where the fut. indic. would be normal. See Goodw. § 505.

1087. *βοστρύχους τεμῶ—ἀνταλλάξομαι*. The same signs of mourning are enumerated in *Alc.* 215. Cf. *Tro.* 480, *Alc.* 427, *I. A.* 1416.

1089. *παρῆδ' ἑ'*.... This practice is mentioned only once in Homer (*Il.* 19. 284), and was forbidden by Solon's legislation (*Plut. Sol.* 21). It is referred to by *Aesch. Cho.* 24 *πρέπει παρῆς φοινίους ἀμυγμοῖς δνυχος ἄλοκι νεοτόμῳ*, and several times in *Eur., sup.* 372, *Suppl.* 76 *διὰ παρῆδος δνυχα λευκὸν αἵματοῦτε χρῶτά τε φόνιον*, 825 *κατὰ μὲν δνυξὶν ἠλοκίσμεθ'*, *El.* 146 *κατὰ μὲν φίλαν δνυχι τεμνομένα δέραν*, *Andr.* 827 *δνύχων δάι' ἀμύγματα*, *Hec.* 655, *Or.* 960, *Tro.* 280.—*χερός* cannot be taken after *φόνιον*=drawing blood from the skin, and is almost certainly corrupt. To *χερός* Herwerden acutely objects 'in creberrimo subst. *δνυξ* usu constanter tragicos abundantem illum genetivum omisisse.' This, however, may very well be accidental, and he admits that *Soph. Ai.* 310 *κόμην ἀπρὶξ δνυξὶ συλλαβῶν χερὶ* may be quoted against him.

1090. *δύο ῥοπάς*: for good or evil, fortune must now decide, i.e. now we have to face the issue. In *Thuc.* 5. 103 *ἐπὶ μᾶς ῥοπῆς ὄντες* the words imply that a single issue will be decisive, and there can only be one result.

1093 sqq. There is a very similar prayer at the crisis of the play by Iphigenia in *I. T.* 1002 sqq.—*πίτνεις=liest down*, so that the preposition is not unnatural. Cf. *Alc.* 1059 *ἐν ἄλλοις δεινίοις πίτνειν*, *Or.* 35 *πεσὼν ἑ' ἐν δεινίοις κεῖται*, *Pind. Isth.* 3 (4). 41.

1095. *ὀρθάς*: in prayer the hands were raised above the head and the palms turned back. *Aesch. Prom.* 1005 *ὀπτιάσασιν χερσὶν*, *Hor. Od.* 3. 23. *caelo supinas si tuleris manus*.

1096. *ῥιπτιόνθ'*. No difference in meaning can be established between *ῥιπτῶ* and *ρίπτω*, but the former has considerable mss. support both in *Soph* and *Eur*. Elmsley would everywhere substitute *ῥίπτω*. Caution would here seem the wiser policy, since *Ar. Eccl.* 507 proves the existence of *ῥιπτειν* in Attic. See further Jebb on *Ai.* 239.—*ἀστέρων ποικίλατα*: 'the star-decked heaven.' This striking phrase

appears also in Plat. *Rep.* 529 C ταῦτα τὰ ἐν οὐρανῷ ποικίλματα. Cf. Aesch. *Prom.* 24 ἡ ποικιλείμων νύξ.

1097. κάλλος: the prize of beauty: 886 n.

1098. κόρη. If not here (see cr. n.), the Ionic form occurs nowhere in dialogue, though often employed by Euripides in lyrical passages. Weir Smyth *Ionic Dialect* p. 77.

1099. ἄλις κ.τ.λ. Cf. 1446.

1100. τοῦνομα παρασχούσ', 'producing my semblance.' In *I. A.* 128 Achilles, whose name is put forward without his knowledge, as the proposed husband of Iphigenia, is said *δομ' οὐκ ἔργον παρέχειν*. In Dem. 21. 78, 53. 2 the phrase is used of a nominal plaintiff lending his name to the real mover. Cf. *sup.* 43, *inf.* 1653, and for the contrast of *σῶμα* and *δομα* *Ion* 1277.

1102. ἀπληστος κακῶν: 524 n.

1104. δωμάτων is not governed by αἵματηρά but by φίλτρα, though we may translate 'charms that are destructive to families.' The quasi-personification of δωμάτων is sufficiently defended by *I. A.* 509 *πλεονεξίαν δωμάτων*, *Ion* 566 *δωμάτων εὐπραξίαι*, *sup.* 282.

1105. εἰ δ' κ.τ.λ. This is an elliptical condition and should be classed with Goodw. § 508. The implied apodosis to the unfulfilled protasis is '[thou wouldst be altogether desirable since] in other respects....' The sentence is entirely idiomatic and no change should be made: cf. Dem. 55. 25 ὥστ' εἰ συνεχώρουν αὐτοῖς ἀπάντων αἴτιος εἶναι τῶν συμβεβηκότων, τά γε βρεχθέντα ταῦτ' ἦν, Lucian *Scyth.* 4. p. 864 εἰ γε μὴ σοι ἐνέτυχον, ἔγνωστο ἥδη πρὶν ἥλιον δύναι, ὀπίσω αἰθερὶ ἐπὶ ναῦν κατιέναι. An exact parallel in Latin is Verg. *Ecl.* 9. 45 *numeros memini, si uerba tenerem*. For the sense cf. *Med.* 630 εἰ δ' ἄλις ἔλθοι Κύπρις, οὐκ ἄλλα θεὸς εὐχαρὶς οὕτως. The danger of violent passion in love is often emphasised by Euripides: *Hipp.* 443 Κύπρις γὰρ οὐ φορητός, ἦν πολλὴ ρυή.

1106. οὐκ ἄλλως λέγω has two meanings, (1) not otherwise than the context=I do not deny it: so *El.* 226, 1015; Aesch. *Theb.* 490; (2) not otherwise than the fact=I lie not: so here and *Hec.* 302, *Or.* 709, Plat. *Phaed.* 115 D.

1107 sqq. The invocation of the nightingale which follows has much in common with other passages in Greek poetry. Homer *Od.* 19. 520 *δενδρέων ἐν πετάλοισι καθεζομένην πυκινούσων, ἥτε θαμὰ τρωπῶσα χέει πολυχηὰ φωνήν*. In the Attic poets *ἐλελίζομένη* ('trilling') takes the place of Homer's *θαμὰ τρωπῶσα*: cf. *Phoen.* 1515 sq. *τάλαιν' ὥς ἐλελίζῃ. τίς ἄρ' ὄρνις ἢ δρυὸς ἢ ἐλάτας ἀκροκόμοις ἀμφὶ κλάδοις ἐξομένα μονο-*

μάτορος ὀδυρμοῖς ἐμοῖς ἔχεσι συνψόδος; *Ar. Av.* 210 λῦσον δὲ νόμους ἱερῶν θνῦνων, οὗς διὰ θελοῦ στόματος θρηνεῖς, τὸν ἐμὸν καὶ σὸν πολὺδακρυν ἴτυν ἐλελίζομένη διεροῖς μέλεσιν γένυος ζουθήs. It should be observed that the *Birds* was produced before the *Helena*, so that Aristoph. cannot be parodying our passage.—There is no evidence beyond the MSS. reading here for the existence of ἐναυλεῖς, whereas ἐναυλος is a favourite Euripidean word: see on 1122.

1108. μουσεῖα καὶ θάκουs are together equivalent to 'haunts ringing with melody' by hendiadys. But Herwerden's θάμνους, which Wecklein adopts, is very plausible. It seems probable that in *frag.* 89 Euripides spoke of the ivy as ἀθρόνων μουσεῖων for which Aristoph.'s χελιδόνων μουσεῖα (*Ran.* 93) is a ridiculous parody.

1109. δοιδοτάταν. The superlative is found in Theocr. 12. 6 ὅσσον ἀθῶν συμπάντων λιγυφώνος δοιδοτάτη πετεηνῶν Aristophanes has (*Vesp.* 1278) τὸν κιθαραιοῦδοτάτον.

1110. ἀθρόνα in apposition to δρῖθα: see n. on 19.

1111. ζουθάν: there has been some controversy as to whether this word is used of colour ('brown'), of movement ('swift'), or of sound ('shrill'). Cf. *H. F.* 487 ζουθόπτερος μέλισσα. The evidence is collected in Rutherford's note on Babrius 118. We now have Bacchyl. 5. 16 βαθὺν δ' αἰθέρα ζουθαῖσι τάμνων ὕψου πτερόγεσσι ταχέλας αλετός, which would appear decisive in favour of the colour sense, were it not that *Hom. Hymn.* 33. 13 has ζουθήσι πτερόγεσσι δι' αἰθέρος ἀΐξαντες of the Dioscuri. On the whole, it is best to adhere to the meaning 'brown' for the tragedians, though there is no doubt that the later Greeks applied the word differently: e.g. τέττιξ ζουθὰ λαλῶν *Anth. Pal.* 9. 373.

1112. ξυνψόδος is supported by *Phoen.* l.c., *sup.* 173.

1114. αἰδοῦσα should be taken with ἐλθέ, and cannot be distinguished from the dative of interest. So Plat. *Prot.* 321 C ἀποροῦντι δὲ αὐτῷ ἔρχεται Προμηθεὺς ἐπισκεψόμενος τὴν νομήν.

1115. πότμον. The metre of the antistrophic verse (1130 n.) is doubtful, but πόνον can hardly be right here in spite of 674 n.

1117. Nauck was the first to punctuate after ἐμολε (instead of after πεδία or πλάτῃ), thus connecting πεδία with ἔδραμε. This is certainly preferable, since πεδία without qualification cannot mean 'the Trojan plain.' If ῥόθια can be used as an adj. (=heaving) as possibly in *I. T.* 407, 1133 the MSS. reading is quite satisfactory. But in view of the prevalent usage in tragedy, there is much probability in Herwerden's πολιά (πολία for πεδία): cf. 1503.—For the acc. denoting space traversed see on 598.

1120. αινόγαμος: fatal bridegroom. So Paris is τὸν αἰνόμετρον (Aesch. *Ag.* 713).

1122. ἐν, which appears in many texts (see cr. n.), would be instrumental as in Soph. *Ant.* 1003 σπῶντας ἐν χηλαῖσιν ἀλλήλους, *Phil.* 60 ἐν λιταῖς στελιαντες.

1123. βιπαῖσιν is a Homeric reminiscence: *Il.* 12. 462 σανίδες δὲ διέτμαγεν ἄλλυδις ἄλλη λαὸς ὑπὸ βιπῆς.

1124. ὧν: see cr. n. It was objected by Hermann to this reading that ὅς = σφέτερος, as the possessive pronoun of the third person plural, is peculiar to the poets of the Alexandrian age. It is true that this is the only passage in tragedy where it is employed with a plural subject, but this may be accidental, in view of the fact that it occurs only five times in Sophocles, and in Eur. undoubtedly only at *Med.* 955 ἐκγόνοισιν οἷς and *Andr.* 53 πατρὸς οὗ, and possibly at *El.* 1206 ἐὼν πέπλων. New light has been thrown on the Homeric instances by Brugmann, whose results are summarised by Monro *H. G.* § 255. Moreover Hesiod's authority for the usage in question is clear: see *Op.* 53, *Theog.* 71.

1125. κέραντες. The direct agent is left out of account, so that the verb appears to acquire a causative force. This is not infrequent in poetry: Pind. *Ol.* 5. 8 νικάσais...ὃν πατέρ' "Ἄκρων" ἐκάρυξε καὶ τὰν νέοικον ἔδραν—the son by his victory causes the father to be proclaimed. Hor. *A. P.* 221 (the tragic poet) *nox etiam agrestes satyros nudavit.* The author is often said to produce the action, which he describes: Verg. *Ecl.* 6. 46 *Pasiphaen niuei solatur amore iuenci.* The same principle appears in the well known lines of Aristoph. *Eq.* 522 πάσας δ' ὑμῖν φωνὰς λέIs, καὶ ψάλλων καὶ περυνγίζων κ.τ.λ. For the accumulation of participles see on 598.—μέλαθρα δέ: see cr. n. The change effects a metrical improvement, and is justified by the tendency of the scribe to remove the particle to its ordinary position in the sentence: 688 n.

1126. πυρσεύσας: 'illuminating sea-girt Euboea with a ruddy beacon.' The verb is followed by a double acc. of the direct (Εὐβοίαν) and internal (σέλας) object: see 866 n. and cf. *Med.* 205 λιγυρὰ δ' ἄχρα μογερά βοᾷ τὸν προδότην, Soph. *Trach.* 49 πανδάκρυτ' ὀδύρματα τὴν Ἡράκλειον ἐξοδὸν γωυμένην.—ἀμφιρῦταν, of three terminations, as often in the lyrical parts of tragedy: cf. Aesch. *Pers.* 596 Ἀλάντος περικλύστα νῆσος.

1127. Ἀχαιῶν should be taken with πολλοὺς in 1126 and not after ἀνὴρ in 1128.

1128. **μονόκωπος ἀνὴρ**: Nauplius, for whose story see on 767. "The story was," says Paley, "that Nauplius had sailed from Troy in a fisherman's boat, to intercept the Greeks at the S.E. extremity of Euboea. Hence he is called **μονόκωπος**." This traditional explanation is derived from Tzetzes on Lycophron 1217 *νῦν δὲ τὸν Ναύπλιον λέγει, ἐπειδὴ εἰς ἀλιευτικὸν σκάφος ἐμβὰς ἐπλεῖ*, but this was on his coasting voyage round Greece, when he tempted the wives of the Greek chieftains to dishonour, and the fishing boat (which Lycophron with more propriety calls *δικωπον σέλημα*) has nothing to do with the disaster at Caphereus. Even Charon required two sculls to cross the Styx (*δικωπον σκάφος Alc.* 251). It is more likely that **μονόκωπος** means 'by his single right arm (sword).' So **πρόκωπος**, **αὐτόκωπος**. The authorities establish that the sailors who were misled and suffered shipwreck perished either in the waves or by the sword of Nauplius. Hygin. *fab.* 116 *si qui auiem potuerunt ad terram natare a Nauplio interficiebantur*. The compound is thus of the same type as *οἰδῶνος ἀνὴρ* Soph. *O. T.* 846, *διστόλους ἀδελφάς* O. C. 1055, where the second element is equivalent to a separate epithet (see Jebb's notes)—'lonely and a swordsman.'

1130. **ἀκραῖς** is the locative dative with **λάμψας**. Possibly Herwerden is right in desiring the removal of *τ'*: 598.

1131. **λάμψας**: 'flashing.' This illustrates the process by which many intransitive verbs become transitive: see further on 526, 1434. In *Phoen.* 226 *σέλας* may be cogn. acc. and *δάπτονται* is probably correct in *I. T.* 1155. *καταλομπόμεναι* in *Ion* 87 is not strictly parallel, since *ἐπὶ* and *κατά* often give a causative meaning in composition. Cf. *El.* 714 *σελαγεῖτο δ' ἄν' ἄστν πῦρ ἐπιβώμων Ἀργείων*.

1132 sq. This passage is beyond question corrupt. The general meaning seems to be:—Menelaus driven far away from his native land by a storm was wrecked on the cruel shores of Egypt. This appears from the similarity of 1211 *Λιβύης ἀλιμένοις ἐκπείσοντα πρὸς πέτρας* as well as from the requirements of the context. No doubt *δρεα* is an incorrect description of the Egyptian coast, but it is clear that Euripides was thinking of rocky cliffs. We might gain the required sense by substituting *βαρβάρους τε γὰς* for *βαρβάρου στολᾶς* (which surely does not cover an allusion to 'Trojan spoils'), and adopting Herwerden's *δδε* for *δτε*. In any case, it is essential that the subject of *ἔοντο*, which must be Menelaus, should be expressed; for the whole antistrophe falls into three parts describing the fate (1) of the Achaeans who fell at Troy, (2) of those who were lost off Caphereus, (3) of Menelaus. For other views see Appendix.

1134. γέρας οὐ γέρας: for the oxymoron (=a worthless prize) cf. 138 n., *Hec.* 949. Paley unsuccessfully interprets the mss. reading as 'a prodigy though not so recognised.'

1137—1150. The sequence of thought is not easy to trace, but appears to be mainly as follows:—Who of mortals that has delved deepest can define the nature of god or man? So shifting and unexpected are the dealings of the gods and the sudden freaks of fortune (1137—1143). Helen's chequered lot is an illustration of this truth (1144—1148). Certainty in this life cannot be attained, yet the word of god is true (1149, 1150). The reference in the last line is particularly to the intervention of Theonoe (cf. 919 ff.), and generally to the confidence in a supreme guiding power, which underlies much of the scepticism of Euripides. Thus true inspiration, even if its source is not clearly defined, is contrasted with professional charlatanism: *El.* 399 Δοξίου γὰρ ἐμπεδοὶ χρησμοί, βροτῶν δὲ μαντικὴν χαλρεῖν ἐὼ. Eur. is never tired of insisting that the riddle of life is insoluble, and that the dispensation of heaven is dark and inscrutable (*sup.* 711 ff., *H. F.* 62 ὡς οὐδὲν ἀνθρώποισι τῶν θείων σαφές, *frag.* 793 ὅστις γὰρ αὐχεῖ θεῶν ἐπίστασθαι περὶ οὐδὲν τι μᾶλλον οἶδεν ἢ πείθειν λέγων). Yet he cherished a secret assurance, which is belied by daily experience, that the gods really care for men and that there is a just ruler of the universe. Observe particularly *Hipp.* 1102 ff. ἡ μέγα μοι τὰ θεῶν μελεδήμαθ', ὅταν φρένας ἔλθῃ, λύπας παραιρεῖ· ξύνεσιν δὲ τιν' ἐλπιδὶ κεύθων λείπομαι ἐν τε τύχαις θνατῶν καὶ ἐν ἐργασίᾳ λεύσσω. In the same spirit is the magnificent prayer in *Trö.* 844—888. But it is a mistake to require the exactness of a philosophical system from one who was primarily an artist and a poet: see *Introd.* p. xxi.

1137. ὃ τι θεός κ.τ.λ. Similar expressions are found in *I. T.* 895 τίς... ἡ θεὸς ἢ βροτὸς ἢ τί τῶν ἀδοκῆτων πόρον εὐπορον ἐξανύσαι; *Aesch. Prom.* 116 θεόσυτος ἢ βρότειος ἢ κεκραμένη; *Alexis ap. Athen.* 449 d (of Sleep) οὐ θνητὸς οὐδ' ἀθάνατος ἀλλ' ἔχων τινὰ σύγκρασιν. But here no definite contrast, such as that between gods and heroes, is in view. The object of the phrase is to express the exact determination of the divine nature in all its relations. While purporting to exhibit the comprehensiveness of a general notion by propounding it in disjunctive form, Greek idiom often passes the limits of what is intelligible or appropriate. See *Soph. Ant.* 1108 ἢ τ' ἢ τ' ὁπάδωνες ὅς τ' ὄντες ὅς τ' ἀπόντες, and many exx. discussed by Wilamowitz on *H. F.* 1106. Translate:—'what god is or what he is not....'

1138. τίς φήσ', 'who of mortals that has searched farthest boasts

that he has found the clue when he sees....' Headlam in *C. R.* xvi. 250 establishes the soundness of *τις φήσ'* (as against the vulgate *τις φέειν*) by Aesch. *Prom.* 503 and many other parallels.—*μακρότατον*, adverbial with *ἐρευνήσας*: *ἐπὶ μακρότατον σκοποῦντι* Thuc. i. 1.

1140. *τὰ θεῶν*, 'the dealings of the gods,' should not be changed. Cf. *H. F.* 62 quoted above.

1142. *ἀντιλόγοις*=contrary. The second member of the compound loses its force, as *ἀμφίλογα* (*I. T.* 655)=uncertain. So Engl. *contradictory*. For the sense cf. *Συρρλ.* 612 *διάφορα πολλὰ θεῶν βροτοῖσιν εἰσορῶ*.

1143. *πηδῶντ'*: the metaphorical use of this word appears to be peculiar to Euripides: *Or.* 896, *Tro.* 67, *frag.* 296, 508. Cf. especially *Tro.* 1204 *τοῖς τρώποις γὰρ αἱ τύχαι...ἄλλοτ' ἄλλοσε πηδῶσι*.

1145. *πιτανός*: *συρ.* 18.

1148. *προδότης* as in *El.* 1028 *ἄλοχον κολάζειν προδότην οὐκ ἡπίστατο*.—*ἔχω*: 701 n. 'Nor can I grasp what certainty is, if it is to be found anywhere on earth.' For *σαφές* cf. *frag.* 306 quoted on 21.

1150. See on 1137. Headlam, introducing *τόδε*, and Herwerden, with *σοφῶν* for *θεῶν*, consider that the purport of *ἔπος* is given in 1151 sqq. But this would be lame, as a conclusion to the strophe, and a new subject is started at *ἄφρονες*.

1151. *ἄφρονες* κ.τ.λ. It is generally supposed that these lines have some political significance, in view of the recent disaster in Sicily: Introd. p. xxv. We must not however make too much of this, since a precisely similar passage occurs in *Συρρλ.* 949 *ὦ τάλαιπῳροι βροτῶν, τί κτᾶσθε λόγχας καὶ κατ' ἀλλήλων φόνους τίθεσθε*; (about 420 B.C.)—*ἀρετὰς*: see on 886. The plural denotes a succession of acts. 'The fame of glorious deeds': so *H. F.* 357 *γενναίων δ' ἀρεταὶ πόνων τοῖς θανοῦσιν ἀγαλμα*, Thuc. i. 123 *πάτριον γὰρ ὑμῖν ἐκ τῶν πόνων τὰς ἀρετὰς κτᾶσθαι*.

1152. *ἀλκαίου*, 'mighty' rather than 'aiding'.—*λόγχαισιν*: for the double dative *πολέμῳ...λόγχαισιν*, if both are to be taken with *κτᾶσθε*, see on 374, but it seems better to connect *λόγχαισιν* with *καταπανόμενοι*.

1153. *καταπανόμενοι*: 'composing,' middle, as in 20. Wecklein inserts *οὐ* before this word, but it is much more probable that *ἀπαθῶς* of the MSS. is a corruption of *ἀμαθῶς*. See also Metrical Analysis.

1155. *νιν* is plural, referring to *πόνους*.

1156. *ἄμιλλα αἵματος*, 'a bloody contest,' genitive of description. For this rare poetic idiom cf. *El.* 157 *κοίτῃ θανάτου*, *Phoen.* 1491

στολῖδα τρυφᾶς, *I. A.* 1230 πόνων τροφᾶς ('devoted care'). For examples in Sophocles see Jebb on *Ant.* 114 λευκῆς χιόνος πτέρυγι. See also on 1027.

1157. λείψει, 'will fail,' intrans., as in *H. F.* 133 τὸ δὲ δὴ κακοτυχὲς οὐ λείπειν ἐκ τέκνων, *Soph. El.* 515.

1158. αἱ Πριαμίδος is corrupt, but the general line of correction seems to be indicated by the fact that γὰρ θάλαμοι = the underworld: cf. *H. F.* 807 ὅς γὰρ ἐξέβα θαλάμων. Further, Πριαμίδαι is indicated by 1161 where οὐ μὲν must have some definite antecedent. For these reasons Camper's correction should be adopted, but in that case εἰπον must have taken the place of some verb with the meaning 'reached, came to.'

1161. μέλονται, 'are the prey of.' See on 177, 197.

1162. φλογμός: of the bolt of Zeus, as in *Suppl.* 831 πυρὸς τε φλογμός ὃ Διὸς ἐν κάρᾳ πέσοι, *Hec.* 474 τὰν Ζεὺς ἀμφιπύρῳ κοιμίζει φλογμῷ Κρονίδας. For φλόξ following see on 674.

1163. ἐπὶ δέ. The personal pronoun is often omitted in Greek, though emphasis appears to require it: cf. *Aesch. Eum.* 84 καὶ γὰρ κτανεῖν σ' ἔπεισα μητρῶν δέμας. The contrast here is between the sorrows of Helen and the destruction of Troy. The Trojan war has brought death, destruction and suffering.

1164. The text of this line is very unsatisfactory: see *cr. n.* Hermann proposed ἐν ἀθλοῖς πάθεσιν (or ἀχεσιν) Ἰλίοισιν.

1165 sqq. Theoclymenus, accompanied by his retinue, returns from the chase (153, 154).

1166. ἔνεκα...προσρήσεως, 'to receive my salutations.'

1168. προσεννέπει takes up προσρήσεως in 1166. It was customary on leaving or returning to the house, especially after a protracted absence, to make respectful obeisance to Zeus ἑρκείος or the θεοὶ πατρώοι. Cf. *H. F.* 609 οὐκ ἀτιμάσω θεοὺς προσειπεῖν πρῶτα τοὺς κατὰ στέγας, *Ion* 401, *Soph. El.* 1374 χωρεῖν ἔσω, πατρῶα προσκύσανθ' ἔδη θεῶν, δοοικερ πρόπυλα ναλουσιν τάδε. For the verb in the third person alternating with the first, cf. *Soph. Ai.* 864 Ἀἴας...θροεῖ followed by μνησσομαι.

1169. βρόχους, strictly *meshes*, here equivalent to ἀρκυας.

1171. δῆ = ἦδη: 134 n. Or possibly, but not so well, with πολλὰ: *full oft.*

1172. θανάτῳ. Herw. wishes to substitute πάντας on the ground that the line is inconsistent with 154. But it must be read in connexion with 1171. 'Often have I rebuked myself ere now for not punishing....'

Thus πολλά limits κολάζομεν and is itself contrasted with καὶ νῦν in 1173. Now his indignation is aggravated by the escape of a Greek who arrived openly (φανερῶν).

1175. κλοπαῖς: 'stealthily'—modal dative (393 n.).

1177. διαπεπραγμένα: 'completed,' referring to the proceedings of his enemies. Not 'that all is lost' as in 858.

1178. κενός, proleptic.—τύμβου...ἔδρας: 528 n.

1180. ἵππικὰς φάτνας=the stables, as in *Bacch.* 509 καθείρξαι' αὐτὸν ἵππικαῖς πέλας φάτναισιν ('in the stables close at hand'). No change is necessary and λύειν is used as in 860 and elsewhere.

1182. ὡς ἂν is peculiar to the higher style of tragedy (*inf.* 1411, 1522). See the statistics quoted in Goodwin *M. T.* p. 398. Its use in Aristophanes is paratragedic (Starkie on *Vesp.* 114).—πόνου γ' ἔκατι: 'if labour can help us.' *Cycl.* 655. So ἐνεκά γε often in prose.

1185. ἐν δόμοισι. It was arranged at 1085 sqq. that Helen should enter the palace, while Menelaus remained by the tomb. 1203 proves that he had never left it, though he was evidently not visible to Theoclymenus (1178) until he shows himself at 1204. At this point Helen, who alone is referred to by οὗς κ.τ.λ., appears at the door of the palace.

1186 sq. Cf. 1087 sq.

1189. χλωροῖς, *fresh-springing*. Cf. *Med.* 906 ἀπ' ὄσων χλωρὸν ὠρμήθη δάκρυ, *ib.* 922, *Soph.* *Trach.* 847 ἧ που ἀδινῶν χλωρὰν τέγγει δακρῶν ἀχναν. So the Homeric θαλερὸν δάκρυ. This is better than to suppose that, by transference of the epithet, it is equivalent to 'causing paleness,' in spite of χλοερὸν δεῖμα *Suppl.* 599.

1190. πεπεισμένη: Paley well defends this by quoting Aesch. *Ag.* 274 ὀνείρων φάσματ' εὐπειθῇ.

1192. κλύουσα: 788 n.—διέφθαρσαι: 'art distraught.' The word is often used of moral states in Euripides: thus, of the mind blinded by ambition (*Hipp.* 1014), or envy (*frag.* 555). In *Med.* 226 ψυχὴν διέφθαρε'=has broken my heart. In *Or.* 297, 398 it describes the diseased intelligence of Orestes, just as in *Soph. Ant.* 1229 it is applied by Creon to Haemon.

1193. δέσποτ', as wife not as slave: cf. 572.

1195. ἐν τῷ...συνφορᾷ, 'in what plight?' This is a variation for the usual adverb (738 n.), but the genitive is similarly used. Cf. *Soph. Ai.* 314 κἀνήρετ' ἐν τῷ πράγματος κυροῖ ποτέ, *Ant.* 1229 ἐν τῷ συμφορᾷ διεφθάρης;

1197 is spoken half aside; he then addresses Helen directly. 'I cannot rejoice at your tale'—cf. *Bacch.* 1039 πλὴν ἐπ' ἐξεργασμένοις

κακοῖσι χαίρειν, ὃ γυναῖκες, οὐ καλόν—'yet it brings me luck.' Most editors, however, follow Hermann in marking a lacuna after this verse, and it is possible that a line such as οἶον στερηθεῖσ' ἀνδρὸς ἐξόλωλ' ἀρα has dropped out.

1198. λέγει: Goodw. § 28.

1199. παρὼν is an imperfect participle, being anterior in time to φησιν: see on 658.

1200. καὶ attaches itself to the whole clause and not to τάδε alone.—
ἀγγέλλει σαφῆ: brings *sure* tidings of this: for σαφῆ cf. 21 n.

1201 is a much vexed line. The substitution of δ' ἀρ' for γὰρ is a simple remedy and gives satisfactory sense. To the question 'hath one come...?' Helen replies, 'Yea: and may he reach his journey's end, as is my wish for myself.' The words form a stage aside, which, if audible, are unintelligible to Theoclymenus. Other explanations are:—(1) 'May he come, as I wish him to come,' i.e. in the person of my living husband. So Paley and Jerram, but no account is taken of γὰρ, and μόλοι is strange after ἤκει. (2) 'May he come, as I would have him come,' i.e. not at all. So Hermann, but, even if this meaning could be elicited from the words, it would hardly be satisfactory.

1202. ἵνα: for the parenthetic final clause see on 977.

1204. Ἀπολλών: he is invoked as the averter of an ill-omened sight (ἀποτρόπαιος).—πρέπει: 'is conspicuous.' *Alc.* 512 τί χρήμα κουρῶ τῆδε πενθίμω πρόπει; *Syrhl.* 1056 ὡς οὐκ ἐπ' ἀνδρὶ πένθιμος πρόπεις ὄραν, *Bacch.* 1186 πρόπει γὰρ ὥστε θηρὸς ἀγραύλου φόβη, *Aesch. Cho.* 12 (Tucker).

1205. δοκῶ μέν: 917 n. Observe how the formal expression of doubt serves to heighten the dramatic irony.

1206. κατέσχε γῆν: 'put in to land.' κατέχειν ('to bring to') is properly the absolute use of κατέχειν ναῦν. After this was fully developed, νηὶ was commonly added, e.g. *Soph. Phil.* 270. A preposition is generally used with the place name: here γῆν is an archaising acc. termini (144 n.). Cf. *Cycl.* 223 λησταὶ τινες κατέσχον ἡ κλώπες χθόνα;

1207. εἰς: 6 n.

1209. οἰκτρόταθ': because this death involves the loss of burial rites: so *Od.* 5. 311 (would that I had died at Troy) τῷ κ' ἔλαχον κτερέων, καὶ μεν κλέος ἦγον Ἀχαιοί· νῦν δέ με λευγαλέω θανάτῳ εἰμαρτο ἀλῶναι.

1210. βαρβάρουσι, 'foreign'—from the Greek point of view, though spoken by one who is himself βάρβαρος. Cf. *I. T.* 1174 οὐδ' ἐν βαρβάρους ἔτλη τόδ' ἄν.

1211. ἐκτεσόντα: 'wrecked,' 539.

1212. δῶλε, how comes it that he is still alive? Observe the tense.

1213. ἐσθλῶν κακίους in the social sense, 'nobles...churls.' This is commonly found in Theognis. The line is quoted by Stob. *Flor.* 106. 5. Contrast *inf.* 1679.

1214. ποῦ with the participle, which bears the main stress of the sentence. This is a common Greek idiom: cf. *τί μαθὼν τοῦτο ποιεῖ*; and see Shilleto on Thuc. 1. 20.—ἐκβολα: wreckage. Contrast 422.

1215. κακῶς δλοιο cannot be interpreted as the equivalent of κακῶς ἄφελεν ὀλέσθαι. Translate: 'there where a curse go with them, yet may Menelaus be spared.' The latter part of the verse is a half aside, prompted by the thought that her sudden outburst might be inauspicious for her husband. The vagueness of the answer is well adapted at once to conceal the truth, and to confirm her story by its simulated passion.

1216. δλω'. Herw. thinks that Helen is not supposed to hear this. Rather the king brutally reminds her of the vanity of her prayer.

1217. ἀνείλον. It is true that the middle voice is generally employed in such circumstances (*inf.* 1616, Xen. *Hell.* 1. 7. 4), but it is unsafe to dogmatise in view of the fact that ἀναιρεῖν νεκρούς (Arist. *Ath. Pol.* 50 etc.) occasionally takes the place of the regular ἀναιρεῖσθαι. The active = 'pick up') ('rescue': see on 20.

1219. νεφέλης...ἔγαλμ': 705 n.

1220. ὥς should not be taken closely with μάτην ('how fruitless thy ruin'), but translate: 'Alas...Troy, in that thy ruin is fruitless.' So Verrall on *Med.* 497: cf. 624 n.

1222. ἔλπεν...κρύπτει: for the historic present combined with the aorist cf. Soph. *Ai.* 31 φρίζει τε κἀδήλωσεν, *Ant.* 406 καὶ πῶς ὁρᾶται κἀπληκτος ἡρέθη; and see on 33.

1225. The mss. reading is impossible since ὅς ποτ' ἐστίν could not mean 'whoever he is,' even if this rendering were suitable to the context. Nauck proposed ὥς ποτ' ἐνθάδ' ὦν πόσις, Wecklein πόντιός τε κἀνθάδ' ὦν. Many other conjectures will be found in Wecklein's Appendix. Perhaps we might read φίλος γὰρ ὅς ποθεινός ἐστιν, since (1) ποθεινός abbreviated or obliterated would naturally produce ποτ' with the second ἐστίν as a metrical stop-gap, (2) the word is particularly appropriate by reason of its ambiguity, being used of the dead (*I. T.* 1006 ἀνὴρ μὲν ἐκ δδμῶν θανὼν ποθεινός) no less than of those who have returned after absence abroad (*sup.* 540, *I. T.* 515), (3) ἐνθάδ' ὦν would cover a similar ambiguity, as implying for Theoclymenus 'being in such

case,' i.e. dead, or rather unburied, for *ἐνθάδε* requires its justification from the context. At this point something—perhaps a glance at Menelaus—arouses the suspicion of the king.

1226. *ὀρθῶς*: genuinely, sincerely. So we find this adverb used in *H. F.* 56 οἱ δ' ὄντες ὀρθῶς (scil. φίλοι) ἀδύνατοι προσωφελεῖν, *Andr.* 377, *Alc.* 636. The contrast which is implied by *μὲν* would be expressed by οὐδὲ ποιητῶ τρόπῳ (1547).—*μὲν* in a question indicates a reservation. Here transl.: 'I suppose that...?' as in *Hipp.* 316 ἀγὰς μὲν, ὦ παῖ, χεῖρας αἵματος φέρεις; See Verrall on *Med.* 676, and cf. *Ion* 520.

1227. *ἐν εὐμαρεί*: 1277 n.

1228. *ἔτ'*: will you *continue* to...?—*οἰκήσεις* is bitterly spoken: hence Helen's reply.

1229. Before this line Herw. assumes that two lines have dropped out, not finding any connexion between the latter part of 1229 and the question of Theoclymenus. This criticism is too much on the surface. Helen is playing her part with consummate skill. In order to put the king off his guard she appears to be wholly engrossed in her bereavement. To enquire as to her future course of life is to insult the memory of the dead. This rouses him to declare anew his passion. Then, as if shaking herself free from her sorrow, she suddenly affects consent, for the time has come to gain her request.

1231. *ἄρχε*: 'prepare for'—not, as Jerram, 'control.'

1233. *οἶσθ' οὖν δ' δρᾶσον*; see on 315.

1234. 'On what terms? For one boon deserves another.' For the sense cf. *Soph. Ai.* 522 χάρις χάριν γὰρ ἔστιν ἡ τικτοῦς' ἀεί, and for *ἐπὶ τῷ* 838.

1235. *σπονδὰς τέμνωμεν*: cf. *Suppl.* 376 φιλία μοι τεμεῖ. Certain verbs from their constant use in ceremonial phrases acquire a fresh meaning when associated with another object. Thus *τέμνειν σφάγια* = *to conclude a treaty* leads to *τέμνειν σπονδὰς*. Exactly parallel is *foedus ferire*. Cf. *Ἔκτορα τιλλέσθην* (*Il.* 24. 710), *τύπτονται τὸν κριόν* (*Herod.* 2. 42), *κόπτεσθαι νεκρόν* (*Tro.* 623).

1236. *μεθίημι*. It is true that the first syllable of *ἡμι* and compounds is generally long, but see *I. T.* 298, *Hec.* 338, *I. A.* 1101. Aristophanes begins an iambic line with *συνίημι'* (*Av.* 946). In the face of this it is difficult to condemn *μεθίημι*.—*νεῖκος τὸ σόν*, = *my quarrel with you*, the possessive pronoun representing an objective genitive. Cf. *Med.* 904 *νεῖκος πατρός ἐξαιρουμένη*.—*ὑπόπτερον*: for the metaphor (to fly away = to be destroyed) cf. *H. F.* 69 *καὶ νῦν ἐκείνα μὲν θανόντ' ἀνέπτατο*, *ib.* 510 *καὶ μ' ἀφείλεθ'* ἡ τύχη ὥσπερ πτερόν πρὸς αἰθέρ' ἡμέρα μῆ.

1237. **σε**. For this inverted order common in supplications, whether the verb is expressed or not, cf. Soph. *Phil.* 468, Eur. *Hipp.* 607 ὦ πρὸς σέ γονάτων μηδαμῶς μ' ἐξειργάση.

1239. **ἐμόν**: for the order of the words see on 457 and cf. *Or.* 1564 καὶ τὴν τάλαιναν ἀθλίαν δάμαρτ' ἐμήν.

1241. **πόντῳ**: locative dative, 375 n.

1242. **Πελοπίδαι** does not mean the Greeks in general, but the royal house, as is clear from *Tro.* 711 Δαναῶν τε κοινὰ Πελοπιδῶν τ' ἀγγέλματα. The dramatic irony of these words is noteworthy. Is the line an allusion to the now famous graves at Mycenae (Pausan. 2. 16. 7)? Compare also the account of Pelops' sanctuary at Olympia (Pausan. 5. 13. 1).

1243. **κενοῖσι**. The importance which the Greeks attached to the due performance of funeral ceremonies is well known. A similar custom for missing soldiers is referred to in Thuc. 2. 34. 3 μία δὲ κλίνη κενὴ φέρεται ἐστρωμένη τῶν ἀφανῶν, οἱ ἂν μὴ εὐρεθῶσιν εἰς ἀναίρεσιν. So of the Spartan kings Herod. 6. 58 δς δ' ἂν ἐν πολέμῳ τῶν βασιλέων ἀποθάνῃ, τοῦτω δὲ εἰδῶλον σκεύασαντες ἐν κλινῇ εὐ ἐστρωμένη ἐκφέρουσι.

1246. **πῶς δαί**: Porson on *Mid.* 1008 disallowed δαί altogether in tragedy. The MSS. evidence on its behalf is very weak, and it is admittedly a common corruption of δέ, which in its turn often appears for δή, e.g. in 1218. At the same time it is possible that Eur. may have employed δαί in colloquial combinations, e.g. *Cycl.* 450, *Ion* 275. The issue is well stated by Jebb on Soph. *Ant.* 318. According to Badham, it has an impatient tone: 'how if not thus?'—**λέλειμμαί**: 'I am unacquainted with' (lit. fall short of...), an abl. gen. of comparison. Cf. *Or.* 1085 ἡ πολὺ λελείπει τῶν ἐμῶν βουλευμάτων, Soph. *Ai.* 543 ἔρποντι φωνεῖς ἡ λελειμμένῳ λόγων;

1247. **ἐξορμίζομεν**: 'convey forth,' i.e. unmoor and send out. So Jerram rightly, as against Paley's 'send to sea and moor,' and L. and S.'s 'let fall into the sea.' The meaning is not far from the original sense of 'unmoor' (Dem. 33. 9 τὴν ναὺν ἐξορμίσαι ἐκ τοῦ λιμένος), even if the support of *Phoen.* 846 is doubtful. R. Ellis suggested **ἐξορίζομεν**.

1248. **σοι**: *prithes*, dat. eth.

1249. **ᾄδ'**. Hartung's correction, though slightly more difficult than Hermann's, should certainly be preferred to it, for (1) Theocl.'s address to Menelaus is otherwise awkwardly abrupt, (2) **ἄπειρος** in the common text is very loosely attached.—**εὐτυχούσα**, limited here to the sense of *not suffering bereavement*. For the imperf. participle see on 658.

1250. μὲν indicates an implied contrast. 'As thy words were welcome, so assist us further.'

1251. οὐκουν...γ': 124 n.

1252. τοὺς θανόντας...νεκρούς: corpses of those who have died at sea. νεκρός is sometimes equivalent to *dead man*, rather than to *corpse*. So *Suppl.* 16 νεκρούς...τοὺς δλωλότας δορί, *Phoen.* 1294, 1476, and *Thuc.* 2. 52, 7. 87.

1253. ὡς οὐσίας...ῆ: for the genitive see on 313.

1254. πλούτου: for her sake let wealth be no impediment: cf. 1182, *Or.* 84.

1255. προσφάξεται. The force of the preposition here is certainly temporal, so that πρόσφαγμα would be a *preliminary bloodshedding*, nor is there any clear instance where the word means a *blood-offering on behalf of*.... In *Od.* 11. 35 the filling of the trench with blood is preliminary to the burning of the victims on the altar (46). The custom of blood-offerings made at the tombs of the dead is fully discussed by Mr Frazer, *Pausanias* vol. v. p. 227 foll. Cf. *Alc.* 846 πίνοντα τύμβου πλησίον προσφαγμάτων.

1257. γίγνωσκ': decide.

1258. ἵππον: a white horse was sacrificed at the tomb of Toxaris, the Scythian physician, who died at Athens and was worshipped there as a hero (*Lucian Scyth.* 2 p. 861). The Massagetae sacrifice horses to the sun-god (Herod. 1. 216).—ταῦρον: a bull was sacrificed at the tomb of the hero Aristomenes at Messene (Pausan. 4. 32. 3). A black bull was sacrificed annually to the Greeks who fell at Plataea (*Plut. Aristid.* 21).

1259. γε μὲν δὴ is an unusual combination but cf. *Soph. El.* 1243, *Trach.* 484, *Plat. Theaet.* 187 A. It is not adverbial like γε μέντοι, which Nauck al. substitute for it here, but = *in giving be sure that*....

1260. τῶνδ', i.e. εὐγενῶν ἵππων ἢ ταύρων.

1261. See the passages cited in the n. to 1243.

1262. προσφέρειν, 'add.' Cf. *Soph. O. C.* 481 ὕδατος, μελίσσης· μηδὲ προσφέρειν μέθυ.

1264. τάδε, as Jerram observes, refers to the preceding line and does not look forward to the relative clause. Transl.: 'such a gift will be worthy of the Pelopidae and we will give it.'

1265. βλαστήματα. Similar offerings to the dead (νεπτερίων μειλίσματα) are mentioned in the list recorded by Aesch. *Pers.* 607 sqq., esp. 618 ἀνθη τε πλεκτά, παμφόρου γαίης τέκνα.

1267. ἑρετμῶν ἐπιστάτας (*inf.* 1413) is a periphrasis for rowers, as

ποιμνίων ἐπιστάταις is used for shepherds (Soph. *Ai.* 27), ἀρμάτων ἐπιστάταις for charioteers (*Phoen.* 1147), ἐνόπτρων καὶ μύρων ἐπιστάτας for hairdressers (*Or.* 1112), and δπλων ἐπιστάτης for a warrior (Aesch. *Pers.* 379).

1268. ἀπέργειν. With the mss. reading μῆκος is subject: 'how great distance separates the ship from land.' But ν might easily be lost before μ, and ἀπέργειν is more suitable to a personal subject. The wording recalls *Herac.* 674 πόσον τι δ' ἔστ' ἀπώθεν Ἀργείων δόρυ; ὥστ' ἐξορᾶσθαι κ.τ.λ.

1269. ῥόθια is the wash made by the oars passing through the water. Cf. *Cycl.* 17 γλαυκῇ ἅλα ῥοθίοισι λευκαίνοντες, *I. T.* 1387 ῥόθιά τ' ἐκλευκαίνετε, and perhaps *ib.* 407.

1270. ἐκ τίνος, 'wherefore?' as in 93.

1271. λύματα—defilement (lit. offscourings in a purificatory rite, as in *Il.* 1. 314)—is impossible here. The object of the present ceremony is to propitiate the dead man's spirit and not to purge the survivors from pollution contracted through his corpse. Since the offerings must be meant, θύματ' appears the most appropriate word (Soph. *El.* 634 with παγκαρπα).—ἐμβάλλη has been suggested, but the dative is defensible. It is the locative dative, representing an original locative use to express the place in which a moving body comes to rest: cf. *Or.* 1433 νῆμα θ' ἱερο πέδω, *I. A.* 39 ῥίπτεις τε πέδω πεύκη, Aesch. *Cho.* 86 τύμβω χέουσα τάσδε κηδείους χόας.

1272. ταχύτορος γενήσεται should be taken together, 'will quickly cover the distance': γενήσεται cannot standing alone represent *sol* γενήσεται. The Egyptians were not a seafaring people.

1273. καλῶς ἂν εἴη. Similar phrases, in place of the ordinary use of ἔχειν with adverb, are not uncommon in Euripides. So καλῶς εἶναι *Herac.* 369, *Hec.* 732, *I. A.* 441, *Med.* 89, *Or.* 1106, καθάουρως ἔσται *Herac.* 1054, εἰ ἔσται *I. A.* 396.—Observe the dramatic irony in the latter part of the line. Schmidt, followed by Herw., supposes that two lines have been lost after this v. But it is not unnatural that the king's mind should revert to Helen's request made in 1239, without being reminded by Menelaus that her presence is required.

1274. ἀρκεῖς, 'is it not enough that....' Note the personal construction. Many examples of this tendency in Greek are given by Sidgwick in *C. R.* III. 147. See on 793 and cf. *Alc.* 383 ἀρκοῦμεν ἡμεῖς οἱ προσηύσκοιτες σέθεν, *Or.* 1592 ἀρκέσω δ' ἐγὼ λέγων, *Rhes.* 329 ἀρκοῦμεν οἱ σφύοντες Ἴλιον πάλαι, Soph. *Ant.* 547 ἀρκέσω θνήσκουσ' ἐγώ, *Ai.* 76 ἐνδον ἀρκεῖται μένων.

1277. *ἐν εὐσεβεί* is a mere periphrasis for *εὐσεβές*. This idiom is not uncommon in tragedy: cf. 1227 *ἐν εὐμαρεί*, *I. A.* 969, *I. T.* 762 *ἐν ἀσφαλεί*, *Heracl.* 971 *ἐν καλῷ*, *Soph. El.* 384, *Ant.* 1097 *ἐν δεινῷ*, *Theocr.* 22. 213 *ἐν ἐλαφρῷ*.—*κλέπτειν*, which always implies secrecy, cannot be the simple equivalent of *ἀφαιρῆσθαι*. Yet Coleridge (after Paley) translates, 'to rob the dead of their due.' Rather, = to perform secretly, 'to cheat the dead with maimed rites.' For this sense of *κλέπτειν* cf. *frag.* 231 *νείκη γὰρ ἀνδρῶν φόνια καὶ μάχας χρεῶν δόλοισι κλέπτειν*, *El.* 364 *ὅς συνεκκλέπτει γάμους τοὺς σοὺς*, *Soph. Ai.* 1137 *πόλλ' ἂν καλῶς λάθρα σὺ κλέψεις κακά*, *Ar. Thesm.* 205 *ἔργα νυκτερῆσια κλέπτειν*.

1278. *ἴτω* is the formula of resignation: an objection is waived and the consequences are accepted; 'be it so.' So *Heracl.* 455, *Med.* 819, *Or.* 793. Others translate 'let her go,' but this is improbable.—*πρὸς ἡμῶν*, (it is) in our interest. *Alc.* 57 *πρὸς τῶν ἐχόντων*, *Φοῖβε, τὸν νόμον τίθης*.

1279. *ἔελών*. The asyndeton of participles should not cause difficulty (598 n. and cf. *Ion* 819 *λαβὼν δὲ δοῦλα λέκτρα νυμφεύσας λάθρα τὸν παῖδ' ἔφυσεν*); but *κάξελῶν* or *ἐκ δ' ἔλῶν* is possible. Badham's correction is generally accepted, but the sense of the middle voice is unsuitable (Jebb on *Soph. O. C.* 541), and the parallel passage in *Alc.* 160 *ἐκ δ' ἐλοῦσα κεδρίων δόμων ἐσθῆτα κόσμον τ'* makes strongly in favour of the active. Moreover, the tenor of the dialogue from 1255 to 1265 shows that the choice is to be made not by Menelaus but by Theoclymenus. Lastly, there is a certain abruptness in the ordinary text, which is avoided by the proposed rearrangement.—*κόσμον νεκρῷ*: see on 1062, and cf. *Tro.* 1200, *Hec.* 41, *Suppl.* 983 *ἀναθήματα νεκροῖς*.

1280. *καὶ* serves to contrast subject and object: 758. 'In doing my part I will not forget you.' *σ'*, though elided, is emphatic, as often.—*κεναῖσι χερσίν*, 'empty-handed,' is equivalent to an adjective standing in agreement with the object: cf. *El.* 144 *σοὶ κατὰ γὰρ ἐνέπω γόους*, *sup.* 993, 1071. The tendency is illustrated by Shilleto on *Dem. F. L.* § 333 in the case of *μετά*, but extends more widely. For *σύν* see *Heracl.* 710 *λιπεῖν μ' ἔρημον σὺν τέκνοισι τοῖς ἐμοῖς*, *Med.* 70 *τοῦσδε παῖδας γῆς ἐλῶν... σὺν μητρὶ μέλλοι*, *Ar. Thesm.* 716 *τίς οὖν σοι...ἐὺμμαχος ἐκ θεῶν...ἐλθοι ξὺν ἀδίκους ἐργοῖς*; So *cum* in Latin, e.g. *Verg. Aen.* 3. 49. For the comitative-instrumental dative see Kuehner-Gerth § 425. 6. There is an allusion here and in the following lines to the custom of giving rewards to messengers of good news (W. G. Headlam in *C. R.* xvi.

60): cf. *El.* 358 ἀντὶ γὰρ χρηστῶν λόγων ξενίων κυρήσεθ', οἷ' ἐμὸς κεῖθει δόμος, Aesch. *Cho.* 703 sq.

1282. γ' stresses *ἐνεγκών*: 'even as thou hast brought.'—*ἀχλαινίας*: 'nakedness.'

1285. πῖ τοῖς ἀνθρώποις should not be translated 'in a hopeless case,' since the supposed death of Menelaus is not ἀνήντων but rather ἀνήκεστον. ἐπὶ c. dat. has various shades of meaning, and here the choice lies between (1) *with a view to*: 'for that hopeless task,' viz. the raising to life of a dead man by weeping: in that case cf. *Soph. frag.* 501 ἀλλ' εἰ μὲν ἦν κλάουσιν ἰάσθαι κακὰ καὶ τὸν θανόντα δακρύοις ἀνιστάται, ὁ χρυσὸς ἦσσαν κτῆμα τοῦ κλάειν ἀν' ἦν· νῦν δ', ὦ γεραίε, ταῦτ' ἀννηνύτως ἔχει, and for ἐπὶ *Soph. Ant.* 88 θερμὴν ἐπὶ ψυχροῖσι καρδίαν ἔχει, and (2) *in such fruitless wise*. The article is employed, because there is a reference to Helen's former conduct. ἐπὶ, then, is not merely 'with,' but implies continuance, esp. of lamentation—*Tro.* 315 ἐπὶ δάκρυσι: so *Phoen.* 1500, 1534, *ib.* 1555 ἐπ' ὀνειδισιν. Similarly *Hērpp.* 511 ἐπ' αἰσχροῖς and in *Andr.* 927 κτενεῖ μ' ἐπ' αἰσχίστοισιν the meaning is rather 'with disgrace' than 'on a disgraceful charge.' *Soph. El.* 108 ἐπὶ κωνυγῷ, *Ant.* 759 ἐπὶ ψόγοις. *Supr.* 176 is different.

1286. τρύχου κ.τ.λ. Unless a verse has been lost here, as supposed by Matthiae and others, there must be some corruption. The evidence indicates that, if τρύχου is correct, it is the imperative of τρύχεσθαι (*Hērpp.* 147, *supr.* 521) and should not be referred to a doubtful τρυχούν. I suggest, therefore, τρύχου τοσοῦτον.—δ'=for, as in 544 n.—Μενέλεως ἔχει πότμον need not be inverted (with Nauck) to Μενέλεωv ἔχει πότμος as in *Tro.* 270. Contrast *supr.* 214 αἰών...ἔλαχε with e.g. *I. T.* 913 τίνα πότμον εἰληχε βίβου.

1287. πόσις is undoubtedly a fault of style with Μενέλεως preceding, but there is nothing to show that it is not due to Euripides.

1288. σὸν ἔργον, ὦ νεῆνι, 'thou must be doing': lit. doing is thine. It is not possible to supply *λέναι*, nor should the words be translated 'this is thy duty,' though the following sentence is in part explanatory. Menelaus means (1) ostensibly that Helen must acquiesce in what has happened and not waste herself in idle regrets, (2) really that she must nerve herself to play her part in the plot. Cf. *supr.* 830, *El.* 668 σὸν ἔργον ἤδη (it is for thee to act at once: our part comes later), *H. F.* 565 νῦν γὰρ τῆς ἐμῆς ἔργον χερὸς, *Bacch.* 849 Διόνυσε νῦν σὸν ἔργον...τισώμεθ' αὐτόν. Notice how the phrase approximates to the Latin *opus est*, and the ambiguous irony of what follows.

1290. πρὸς τὸ τυγχάνον: 'seeing what now befalls.' So *Ion* 1510

μηδεὶς δοκεῖτω μηδὲν...δελπτον εἶναι πρὸς τὰ τυγχάνοντα νῦν, *frag.* 507 τὰ τυγχάνοντα δ' ὅστις εὖ φέρεϊ.

1293. γυνή γένη. For the jingling juxtaposition of sounds cf. *Or.* 238 ἔως ἐώσι σ', *I. T.* 1339 ἤμεν ἡμενοί.

1295. εἶση, 'wilt learn by actual experience.' The word is deliberately chosen: cf. 811.

1297. οὐκ ἐς ἀμβολάς: 'without delay.' The phrase occurs also in *Heracl.* 270 and in prose (Holden on Thuc. 7. 15). See also on 904.

1299. τὰ πρόσφορα is equally ambiguous with the rest of this speech. (1) Ostensibly it means 'funeral rites,' as in *Alc.* 148 οὐκ οὖν ἐπ' αὐτῇ πρόσσεται τὰ πρόσφορα, (2) to Menelaus it implies his duty as a husband: *Tro.* 304 τὸ ταῖσδε πρόσφορον.

1300. τυγχάνων, 'meeting with such treatment from me as thou deservest.' So *Andr.* 742 θυμούμενος δὲ τεύχεται θυμουμένων, *Tro.* 739 αὐτὴ τ' Ἀχαιῶν πρηνεστετέρων τύχοις. Cobet (*N. L.* p. 202) shows that the idiom is common in the Orators, e.g. *Lys.* 24. 23 μηδαμῶς, ὦ βουλὴ, ταύτῃ θῆσθε τὴν ψῆφον. διὰ τί γὰρ ἂν καὶ τύχοιμι τοιοῦτων ἡμῶν;

1301 sqq. The chorus which follows is in many places corrupt, especially towards the end. The subjects described are the wanderings of Demeter in search of her lost daughter, her grief and disappointment at failure, and the disastrous results which ensued to the whole human race owing to the supplies of corn and water being withheld. Finally, her anger is appeased by Zeus, who sends the Graces and the Muses to sing and dance before her. The music of the drum and flute is then introduced to her by Cypris. To the question which naturally suggests itself—what has all this to do with the *Helena*?—no satisfactory answer has been given. The last antistrophe appears to contain the key, but the words are unfortunately corrupt, and all we can make out is that Helen, if indeed she is meant at all, had incurred the anger of the Great Mother by neglecting her worship in some unlawful manner. An apostrophe to the power of the Bacchic ceremonial follows and the ode concludes with three lines, which, in their present condition, are unintelligible. It is not likely that a complete solution of these difficulties will be found. In the meantime, it may be suggested that 1353—1357 do not refer directly to Helen at all, but to Persephone. In that case, the only relevance of the chorus to the plot consists in the similarity of the destinies of Helen and Persephone, both of whom had been spirited away by divine intrigue. It should be observed that Aristotle, who censures Euripides' treatment of the Chorus, does not accuse him of writing *εμβόλιμα*. The introduction of these he ascribes

to Agathon (*Poet.* 18. 7 p. 1456 a 25). Musgrave's suggestion deserves mention, viz. that the worship of Cybele had recently been introduced at Athens, so that allusions to the legends connected with it would appeal with peculiar force to the audience.

1301. ὄρεα is part of the predicate: 'over the mountains erst with nimble step....'—δρομάδι, though feminine in form, agrees with the neuter noun κώλῳ. Cf. *Or.* 270 μανιάσιν λυσσήμασιν, *ib.* 857 δρομάσι βλεφάροις, *Phoen.* 1024 φοιτάσι πτεροῖς, *I. T.* 1235 Δηλιάσιν γυάλοις. So Vergil's *uictriciague arma secutus* (*Aen.* 3. 54).

1306. πόθῳ, 'through yearning for the Maid that was lost, whose name none may utter.' The name Persephone was regarded with awe and men feared to pronounce it. *Plat. Crat.* 404 c Φερρέφαττα δέ, πολλοὶ μὲν καὶ τοῦτο φοβοῦνται τὸ ὄνομα, *Pausan.* 8. 37. 9 τῆς δέ Δεσποίνης (an Arcadian form of Core) τὸ ὄνομα ἔδεισα ἐς τοὺς ἀτελέστους γράφειν. Hesychius quotes ἀρητος κῆρη from the *Alexandros* (*frag.* 64). *Carcin. frag.* 5. 1 λέγουσι Δήμητρός ποτ' ἀρητον κῆρην Πλούτωνα κρυφίους ἀρπάσαι βουλεύμασιν.

1308. κρόταλα βρόμα: *noisy castanets*. It is better not to print Βρόμα, although κρόταλα were used both in the worship of Dionysus and in that of Cybele. For the word Herw. cites *Pind. Nem.* 9. 8 ἀνὰ μὲν βρομῶν φόρμυγ'...δρσομεν. On the identity of Bacchic and Phrygian rites consult Strabo 10 p. 469 ff., who cites copious evidence to prove τὴν κοινωνίαν τῶν περὶ τὸν Διόνυσον ἀποδειχθέντων νομίμων παρὰ τοῖς Ἕλλησι καὶ τῶν παρὰ τοῖς Φρυγί περὶ τὴν μητέρα τῶν θεῶν.

1310. ζυγίους σατίνας. The reference must be to the car of Cybele drawn by two lions: cf. *Soph. Phil.* 399 ἰὼ μάκαιρα ταυροκτόνων λεόντων ἐφεδρε, *Lucr.* 2. 601 *in curru biungos agitare leones*. This is more clearly brought out with the vulg. θηρῶν='chariots of yoked beasts,' θ. σ. being treated as a single idea (hypallage): *Soph. Ant.* 794 τὸδε νεῖκος ἀνδρῶν ξύναμιον.

1310—1317. The loss of a line after 1316 or 1317 increases the doubt as to the reading and construction of these lines. With the vulgate θηρῶν ὅτε...ξευξάσα θεᾶ it is generally supposed that a finite verb such as προὔξωρμῶντο has dropped out after 1316 and that the v. concludes with the words Ζεὺς δ' ἐδράνων. The dative θεᾶ then depends on the lost verb. 'What time to help the goddess...in quest of the maiden ravished from the circling dance the storm-swift virgins... (came).' On the other hand this remedy requires us to delete δ' after αὐγάζω in 1317, and it is probable that the lacuna follows rather than precedes that line. Thus Wecklein, whose reading is given in the text,

makes *θεαί* the subject and provides a verb by replacing *θηρῶντό τε* for *θηρῶν* *δτε*. But this course is not free from objection, since it increases the difficulty of *μέτα* in 1314.

1312. *κυκλίων* strictly denotes the revolutions of the dancers round a central point such as an altar (*J. A.* 1055). The phrase could not fail to suggest its technical meaning as applied to the dithyrambic choruses of men and boys who contended at the Dionysia: see Haigh's *Attic Theatre* p. 14.

1314. *μέτα*. With the reading adopted this cannot be the prep. governing *τὰν ἀρπασθείσαν*, but must be adverbial, connected by 'tmesis' with *θηρῶντο* = made quest in her company. The accent is due to its position subsequent to the verb: so *Il.* 17. 91 *εἰ μὲν κε λίπω κἀτα τεύχεα καλὰ*, *Hec.* 504 *Ἀγαμέμνονος πέψαντος, ὦ γόναι, μέτα*, Verrall on Aesch. *Ag.* 1270. There is, however, no trace of a verb **μεταθηρᾶσθαι*.

1315. *Ἄρτεμις* and *Athene* are said to have been the companions of *Persephone*, when plucking flowers in the Sicilian meadows (*Diod.* 5. 3). Naturally, therefore, they are prepared to assist in the search: Paley cites Claudian *de raptu Proserpinae* 2. 204 sq. *diffugiunt nymphae; rapitur Proserpina curru, imploratque deas. iam Gorgonos ora reuelat Pallas et intento festinat Delia cornu.*

1318. *ἔκραυε*: the imperfect expresses the gradual fulfilment of the will of heaven—*Il.* 1. 5 *Διὸς δ' ἐτελελετο βουλῇ* (Tucker on Aesch. *Cho.* 76).

1319 sqq. In v. 1320 *ἔπαυσε πόνων*, the reading of the MSS., must be corrupt since *παύω* cannot be used intransitively in the active, except in the present imperative. It is not easy however to determine the seat of the corruption. The objection to *πόνων* or *πόνους* is that the two adjectives in 1319 are then left unsupported, since to supply *θεαῖν* from the preceding lines appears inappropriate. This difficulty is avoided by Nauck's *δρόμων* (adopted by Wecklein), which involves the change of *δρεα* to *ῥέα* in the strophe. We have, however, to deal with the fact that *ματεύονσα* must be related to the verb in 1320 as supplementary participle (Goodw. § 879). For this cf. *Med.* 420 *μοῦσαι δὲ παλαιγενέων λήξουσ' αἰδοῦν τὰν ἐμὴν ὑμενεῦσαι ἀπιστοσύναν*. This consideration indicates that *ἐπαύσατο* (or *ἐληξε*) should be read in 1320, and requires that the genitives should be detached from the control of that verb. Hence I have adopted Schmidt's *ἐπαύσατ' ἀλᾶν*, substituting *πόνους* for *πόνων* in 1321. Translate:—'But when through weariness of her swift wide-ranging wanderings the mother ceased from tracking her daughter's cunning ravishment.'—*ἀρπαγῆς*: allusive plural, 50 n.

1323. ἐπείρασ': note the change of tense in 1325.

1324. σκοπιᾶς. So in *El.* 446 Ossa is described as Νυμφᾶν σκοπιᾶς.

1325. ῥίπτει, 'she cast her down.' For the intransitive use of this verb cf. *Alc.* 897 τί μ' ἐκώλυσας ῥῆψαι τύμβου τάφρον ἐς κοίλην; *Cycl.* 166 ῥῆψαι τ' ἐς ἄλμην λισσάδος πέτρας ἄπο. There is a general tendency in Greek verbs, which express movement, to become intransitive: see Wedd on *Or.* 294, Tucker on Aesch. *Cho.* 572. So ταρασσει in *Suppl.* 599. Wecklein reads κατά in 1326, connecting it with ῥίπτει by 'tmesis.' Drought follows the destruction of the watersheds.

1326. πέτρινα, 'amongst the rocky snowclad thickets.'

1327. ἄχλοα is proleptic. Coleridge strangely renders 'those barren fields,' as if limiting the curse of Demeter to Mt Ida. Translate:—'yielding to man no increase from the wide campaign.'

1328. ἀρότοις is more naturally instr. 'with crops' (*Suppl.* 29) than loc. 'in the corn lands' (*Alc.* 593). The drought and famine which Demeter inflicted upon mankind are described in *Hymn. Cer.* 305 sqq. ἀντάτων δ' ἐνιαυτὸν ἐπὶ χθονᾷ πουλυβότειραν ποιήσ' ἀνθρώποις καὶ κύντατον, οὐδέ τι γαῖα σπέρμ' ἀνέει κ.τ.λ. Pausan. 8. 42. 2.

1330. ἔει: note the change of tense from the historic present and cf. Aesch. *Cho.* 439 ἐπρασσε...θάπτει, *Hec.* 574.—θαλερός: 'rich sap of leafy tendrils.'

1332. πόλεων marks the transition from country to town life and is therefore preferable to πολέων. In favour of Badham's ἐπέλειπε is the fact that this is the more common but not invariable compound in the sense of *deficere*. On the other hand, Eur. never uses ἐπιλείπω elsewhere.

1333. θεῶν θυσίαι: cf. *Hymn. Cer.* 312 καὶ θυσίων ἤμερσεν Ὀλύμπια δώματ' ἔχοντας εἰ μὴ Ζεὺς ἐνόησε κ.τ.λ.

1334. πέλανοι: for the sacrificial cake burning on the altar cf. *Ion* 707 θεοῖσι...καλλίφλογα πέλανον ἐπὶ πυρὶ καθαγνίσας, *Tro.* 1063 πελάνων φλόγα.

1336. λευκῶν is an epithet of water also in *H. F.* 593, *I. A.* 1294: it means 'sparkling, bright' of rushing water as contrasted with μελάν-υδρος etc. of a deep and clear pool. The gen. is of material, and ἐκβάλλειν is intransitive = to gush forth: see on 1325 and cf. *El.* 96 ὦ' ἐκβάλω ποδὶ ἄλλην ἐπ' αἶαν.

1337. ἀλάστω (δ-λαθ) is not so much *unceasing* as *unbearable*. What cannot be forgotten (δ-λαθ) lies heavy on the heart and is therefore insufferable (Wilamowitz on *H. F.* 911).

1338—1351. This strophe, which assumes the identity of Cybele with Demeter, gives a fanciful account of the introduction into the worship of the latter of the wild Phrygian music, which characterised the ritual of the former.

1341. **σεμναὶ Χάριτες**. The Graces, Aglaia, Euphrosyne and Thalia (Hes. *Theog.* 909), preside over dancing and revelry: Pind. *Ol.* 14. 8 οὐδὲ γὰρ θεοὶ σεμνῶν Χάρτων ἄτερ κοιρανέουσιν χοροὺς οὔτε δαΐτας. Cf. *H. F.* 673 οὐ πάύσομαι τὰς Χάριτας Μούσαις συγκαταμειγνύς, ἀδίσταν συζυγίαν.

1342. τῆ is a necessary correction, since the order of the words prevents τάν being taken with λύπαν.—περὶ c. dat. after verbs expressing emotion is a very limited usage. In Attic prose it is found after δεδίειναι and θαρρεῖν only (Thuc. Plat.). Kuehner-Gerth, § 437, II. 2 a.

1344. ἄλῶν is generally accepted, for though Demeter's wanderings are now at an end (1320), and her grief is ultimately due not to them but to the loss of Persephone, yet the wanderings have crowned her sufferings by destroying the hope of recovering her daughter. The alternative is to accept Musgrave's ἀλλάξαιρ' ἀλαλῆ, but the noun does not seem appropriate to σεμναὶ Χάριτες (see Lexx.).

1346. **χαλκοῦ κ.τ.λ.** Rich (*Dict. Ant.* p. 704) describes *τύμπανον* as follows: 'it was a wooden hoop covered on one side with hide (*βυσσοτενῆ*) like a sieve, and set round with small bells or jingles.' To these latter χαλκοῦ alludes. (*χαλκοκρότου Δαμάτερος* Pind. *I.* 6. 3.) Paley identifies them with the brazen castanets (cf. 1309) mentioned in *Cycl.* 205 κρόταλα χαλκοῦ τυμπάνων τ' ἀράγματα. Coleridge's version 'the crashing cymbals native to that land' is misleading.—*χθονίαν* is boldly used in the sense of 'thundering' or 'rumbling.' Its justification is to be found in the constant comparison of the noise of the drum to thunder: Lucr. 2. 618 *tympāna lenta tonant*, Aesch. *frag.* 57 τυμπάνων ἡχώ δ' ὥσθ' ὑπογαίου βροντῆς φέρεται βαρυταρβῆς. On the other hand, *χθόνιος* is the regular epithet of *βροντή*: *Hērōp.* 1201 ἐνθεν τις ἡχώ, *χθόνιος* ὡς βροντῇ Διός, Aesch. *Prom.* 994 βροντήμασι χθονίοις, *El.* 748 περτέρᾳ βροντῇ Διός.

1347. **βυσσοτενῆ**: cf. *Bacch.* 124 βυσσότονον κύκλωμα, *ib.* 513 δούπου τοῦδε καὶ βύρσης κτύπου, Lucr.'s *tympāna lenta*.

1349. **Κύπρις**. In *Bacch.* 128 the Corybantes are said to have mingled the music of timbrel and flute ματρός τε Πέας ἐς χέρα θῆκαν. The worship of Aphrodite was known to have been introduced from the East (Pausan. 1. 14. 7), so that it is not surprising that she should

be associated with Oriental ritual. Moreover, by inspiring Pluto's passion she had been the ultimate source of Demeter's grief, and owing to her rivalry with Hera the cause of Helen's misfortunes.

1351. **βαρύβρομον**: an epithet of *τύμπανον* in *Bacch.* 156. The Phrygian flute is associated with the timbrel in the description already quoted from *Bacch.* 126 sq. Cf. Lucr. 2. 620 *et Phrygio stimulat numero caua tibia mentis*.

1352. **ἀλαλαγμῷ** applied to the drum in *Cycl.* 65.

1353 sq. At this point the meaning is wrapped in obscurity. The common view, with *δν* for *ὦν* (Canter) and *πύρσας σοῖς* (Hermann), finds an allusion to Helen's unlawful love for Paris (*πύρσας* = *incendere amore*), which in some unexplained manner caused her to neglect the rites of Cybele and incur her anger. But this is impossible, for (1) the whole play is based on the assumption of Helen's innocence, and (2) the rites of Cybele have nothing whatever to do with the story of Helen and Paris. It is suggested, therefore, that *ὦ παῖ* is addressed not to Helen but to Persephone, and that there is a reference to the legend that she was hindered from returning to the upper world permanently by having tasted a pomegranate seed in Hades: *Hymn. Cer.* 371 *αὐτὰρ δ' ἄρ' Αἰδὼς ῥοιῆς κόκκον ἔδωκε φαγεῖν μελιγδέα, λάθρη ἄμφι ἐνωμήσας, ἵνα μὴ μένοι ἡμᾶτα πάντα αὖθι παρ' αἰδοίῃ Δημήτερι κνανοπέπλῳ*. Now the pomegranate was hateful to Demeter (Pausan. 8. 37. 4), and to taste of its fruit was a desecration of her ceremonies, since abstinence therefrom was enjoined both at the Eleusinia (Porphyr. *de Abstin.* 4. 16) and at the Thesmophoria (Clem. Alex. *Protrept.* 2. 19, p. 16 Potter). In this way a reasonable connexion can be established between *θυσίας οὐ σεβίζουσα* and *ὦν οὐ θέμις κ.τ.λ.*, and the alteration of *ἐπύρσας* to *ἐγείσω γὰρ* would not be a violent remedy. For other views of the passage see Appendix.

1358. **δύναται**, an instance of the *schema Pindaricum*,—i.e. a singular verb preceding a plural subject. For Pindar see e.g. *frag.* 239 *λαχεῖ βαρυφθεγκτῶν ἀγέλαι λεόντων*. In tragedy we may compare *Bacch.* 1350 *δέδοκται...τλήμονες φυγαί*, *Phoen.* 349 *ἐσιγάθη σὰς ἑσόδου νόμφας*. *Ion* 1146 and *Soph. Trach.* 520 are well known. The mention of *θυσίας θεῶς* leads to an apostrophe in praise of the various symbols of Bacchic worship. For the identification of this with the cult of the Great Mother see on 1308.—**νεβρῶν...στολίδες**, the special dress of the Bacchantes: see *Bacch.* 24 etc.

1360. **κισσοῦ τε κ.τ.λ.**, 'luxuriant ivy hung round sacred fennel wands.' For this use of *στέφω* cf. Aesch. *Theb.* 50 *μνημεῖα δ' αὐτῶν τοῖς*

τεκοῦσιν ἐς δόμους πρὸς ἄρμ' Ἀδράστου χερσὶν ἑστέφον. The *νάρθηξ* here is identical with the thyrsus. 'Strictly speaking,' however, Dr Sandys remarks on *Bacch.* 113, 'the *νάρθηξ* was different from the thyrsus, the former being a plain light staff, the latter usually swathed with ivy, or trimmed with ribbands, and armed with a sharp point capped with a fir cone.'

1362. *ρόμβον* may be translated 'tambourines.' They appear to have been circular discs whirled round the head with a thong and struck while in revolution. Cf. Apoll. Rhod. 1. 1138 *ἐνθεν ἐς αἰεὶ ρόμβῳ καὶ τυτάνῳ Πέλην Φρύγες διάσκονται*, Diogenes trag. frag. ap. Athen. 14, p. 636 Ἀσιάδος μητρὸς Κυβέλης γυναῖκας... τυτάνοισι καὶ ρόμβοις καὶ χαλκοκτύπων βόμβοις βρεμούσας ἀντιχερσὶ κυμβάλων, *Antik. Pal.* 6. 165 *στρεπτὸν Βασσαρκοῦ ρόμβον θιάσοιο μῦπα*.

1364. *βακχεῖουσά τ' ἔθειρα*, cf. *Bacch.* 150 ὁ Βακχεὺς... τρυφερὸν πλόκαμον εἰς αἰθέρα ῥίπτων. The verb implies that the locks of the devotee are permeated with the divine inspiration, *Βρομίη* being instrumental. So *L. T.* 1243.

1365 *παννυχίδες θεῆς*: the reference is to the nightly vigil of the initiated at Eleusis on the conclusion of the sixth day of the Greater Eleusinia (*Dict. Ant. s.v.*): cf. Ar. *Ran.* 371 *καὶ παννυχίδας τὰς ἡμετέρας αἱ τῆδε πρέπουσιν ἑορτῇ*, 447 *οὐ παννυχίζουσιν θεᾷ*.

1366 sqq. It is not possible to do more than guess at the general drift of these lines. Amongst the many suggestions recorded by Wecklein some have sought to introduce a direct reference to Helen in order that the similarity of her fate to that of Persephone may be expressed. Thus Bothe:—*εἰ δὲ νῦν ὀμνᾶσιν ὑπέρβαλες, Ἑλένα, μορφῇ μόνον αὐχεῖς* = 'if thy eyes are brighter than hers, it is in beauty only that thou boastest.' Or it is possible that the lines are merely an amplification of the preceding description, and that the ode is not directly connected with the subject of the play (see on 1301 sqq.). This view is represented by Schenkl's *ἐντ' ἂν ἐν ἀστράσιν ὑπερθε σελάνα μορφὴν ἀναπληροῖ*. It is curious that, notwithstanding their obvious corruption, the lines correspond accurately with the metre of the strophe, except that v. 1367 has one short syllable in excess.

1369. *μέν*: the apodosis must begin at v. 1374 where *δ'* should probably be read. 'So far all has gone well within,...but as to the sequel....'

1370. *συνεκκλέπτουσα*, 'for the daughter of Proteus joining in our plot to conceal the presence of my husband did not reveal it to her brother when questioned.' *πῶσιν* is governed by *συνεκκ.*, and with *οὐκ*

εἶπε supply *ὅτι πάρεστι* from what precedes. For Theonoe's attitude cf. 890, 1017, 1023. Herw.'s objection that Theoclymenus was so completely satisfied as to be unlikely to question her is hypercritical. It is clear that brother and sister had met: was it likely that Theonoe would volunteer her statement?

1372. *ἐν χθονί*, for which Wecklein boldly substitutes *ἡλίου*, qualifies *εἰσορᾶν*. It is not redundant, but in the negative clause is equivalent to 'anywhere': cf. *φάος τόδε εἰσορᾶν*=to be alive here (*Hec.* 248 etc.). —*ἐμὴν χάριν*: 150 n.

1374. *κάλλιστα δ'*, but it is most fortunate that. For the adverbial predicate cf. *Or.* 1278 *καλῶς τὰ γ' ἔνθεν* and see on 1273. For *εἰ* equivalent to *ὅτι* see Goodw. § 494. *δ'* appears to be necessary here to provide the contrast with *μέν* in 1369. *τάδε* shows that Menelaus is now on the stage. Wecklein suggests *κάλλιστα δ' ἐκ τοῦδ' ἤρπασεν τύχην πῶσις* (after Musgrave). Perhaps rather *κάλλιστα δ' ἰδίαν...τύχην*, contrasting the general success with the special ingenuity shown by Menelaus in taking charge *himself* (1377) of the weapons, which were to form part of the funeral offering.

1375. *καθήσειν...ἐμελλεν*, *he was to cast*, i.e. it was intended by others that he should cast. So in Homer, as e.g. *Il.* 11. 700 *περὶ τρίποδος γὰρ ἐμελλον θέσσεσθαι*.

1376. *πόρπακι* 'was a leathern thong running round the inner edge of the shield and fixed at intervals of six inches or so by pins or nails (*πόρπαι*), so as to form a succession of loops,' Jebb on *Soph. Ai.* 575. It must be distinguished from the *ῥχανον*, a vertical band of wood or metal through which the arm was thrust. Eur. is speaking of his own time, since the arrangement of the Homeric shield was quite different: see the comm. on *Il.* 8. 193.

1377. *τε* joins *λαβὼν* to *ἐμβαλὼν*. For the order of the participial clauses separated by the main verb cf. Aesch. *Cho.* 225 *κουρὰν δ' ἰδοῦσα...ἀνεπετρώθη...λεχνοσκοποῦσά τ'*....

1378. *χάριτα* is found also in *El.* 61 and in Herodotus.—*δή* marks the pretence as at 1057. *Andr.* 594 *ὥς δὴ γυναῖκα σώφρον' ἐν δόμοις ἔχων*.—*συνεκπονῶν* implies that Menelaus was assisting Helen in 'paying honour' to the dead (1406).

1379. *προὔργου* adv., *opportunately*, as in *I. T.* 309.—*ἐς ἀλκὴν*, for battle: 42 n.

1381. *στήσων* is a certain conjecture: cf. *Andr.* 694 *ὅταν τροπαῖα πολεμίων στήσῃ στρατός*, *Or.* 713 *στήσαι τροπαῖα τῶν κακῶν* etc.

1382. *ἀμείψας* is used as at 1187. The participle belongs to

ἡσκήσατο. For the generic relative *ᾧ* after *πέπλους* see on 1687. The clause *καὶ...ἔδωκα* is independent of the influence of the relative as usual. *ἀμείψασ'*, with the meaning 'causing to take in exchange,' has only the doubtful support of *Il.* 14. 381.

1383. *ἐξήσκησα*, 'arrayed.' Observe the contrast with the middle in 1379.—*λουτροῖς χροὰ ἔδωκα*: the expression is reversed in *Or.* 42. Eur. is fond of using *διδόναι* to express physical application. Cf. *I. A.* 1221 *γόνασι σοῖσι σῶμα δοῦσ' ἐμόν*, *Bacch.* 621 *χέλεις διδοὺς ὀδόντας*, *H. F.* 1402 *δίδου δέρη σὴν χεῖρα*, *Phoen.* 465 *ὅταν ὁματ' ὁμμασιν διδῶ*, *Tro.* 1176 *βόστρονχον φιλήμασιν ἔδωκε*, *I. T.* 1353, *Suppl.* 1105, *Tro.* 97.

1384. *νίπτρα*: acc. in apposition to the sentence (77 n.).

1387. *προσποιούμεθα* is explained thus:—'you we claim as our friends and (bid you) control your tongues.' *προσποιεῖσθαι* = *to attach to oneself* is commonly used in prose with predicates like *φίλους* (*Herod.* 1. 6: cf. *Xen. Vect.* 6. 3 *τίνας θεῶν προσποιούμενοι*), but is not a tragic word. In order to explain *κρατεῖν* we must have recourse to *zeugma*, which is here unnatural. Herm. substituted *γε* for *τε* = 'at least so as to keep silence,' with inf. epexeg. (*Goodw.* § 758). *κρατοῦντα* (*Stephanus*) is wrong in point of gender, and *Rauchenstein's* bold remedy alone yields a satisfactory text. A similar promise is made to the Chorus in *I. T.* 1067, a play in many points parallel to this: see *Intro.* p. xvi.

1389. *συνσῶσαι*: in *I. A.* 1209 this verb means *to help another to save*.

1390. At this point Theoclymenus appears on the stage, addressing his retainers, who follow him from within the palace.

1392. *δ'*, in its regular position with voc. outside the clause: 831 n.

1393. *πέθου*: 994 n.—*παρούσα* is varied by *ἦν τε μὴ παρῆς*: cf. *Suppl.* 499 *θεοῦ θέλοντος ἦν τε μὴ θέλῃ*. To suggest that her presence is not required is an outrage to Greek sentiment: *Aesch. Cho.* 8 *οὐ γὰρ παρὼν ὤμωξα σόν, πάτερ, μύρον*. For *τε...τε* = *whether...or* cf. *I. A.* 55 *τὸ πρᾶγμα δ' ἀπόρως εἶχε...δοῦναι τε μὴ δοῦναι τε*, *Ion* 853.

1394. *πράξεις* c. dupl. acc. is a rare construction, of which there is an instance in *Ar. Eccl.* 108 *ὥστ' ἀγαθὸν τι πράξαι τὴν πόλιν*.

1396. *μεθίναί*, 'to let slip,' is defended by *Hec.* 27, while *inf.* 1614 favours the alteration to *καθεῖναι*. The same question arises as to *μεθίναί* *ἀγκυραν* in *Aesch. Cho.* 651.

1397. *χάρισιν ἐκπεπληγμένην*: Coleridge renders, 'in an ecstasy of gratitude towards....' Rather 'distracted by fond memories of....' *χάρις* = *joy*, not *gratitude*, as in 655: cf. *Phoen.* 788 *μοῦσαν ἐν ᾧ χάριτες χοροποιοί*, *Tro.* 1108 *ἐνοπτρα παρθένων χάριτας*.

1398. παρόνθ' is objected to by Herw., 'nemo enim non absentem luget.' But ancient sentiment, especially as expressed by Theoclymenus, was not so delicate (cf. *sup.* 937). Menelaus is dead and gone (1216): and yet Helen, though she will never feel the joy of his presence again, laments overmuch. A formal show of sorrow may be required (*I. T.* 62), but Helen is overstepping these limits. The danger will be increased, if her memory is further stirred by participation in the funeral rites. παροῦσ', implying simply that it is too soon to show signs of mourning, would be less effective.—ὁμως: 728 n.

1401. διὰ τὸ μὲν—so great is my love for my husband. So we say 'to die for love,' where final and efficient cause seem to fall together: see 849 n. *I. A.* 1420 θνήσκε δι' ἐμέ, *Or.* 1227.

1405. οἱ ἐγὼ θέλω: the irony of ambiguous statement begins here and is carried through to the end of the dialogue with Theoclymenus at 1428. Paley has a good note, calling attention to the significance of the emphatic personal pronoun in this and similar passages: cf. *sup.* 1201, *H. F.* 749 εἰ πρίσσει τις ὡς ἐγὼ θέλω, *Ar. Ach.* 446 εὐδαιμονίης, *Τηλέφω* δ' ἀγὼ φρονῶ.

1409. δὴ τιν' must be taken together, forming practically one word, like δῆπου and δῆπου' (855 n.): 'for these things lead to some sure issue.' See Wedd on *Or.* 52. It is better to translate τύχην by a neutral word, though supreme good fortune is implied. The word is ironical even to the understanding of Theoclymenus.

1410. ὅστις introduces the indirect question subordinate to πρόσ-ταζον.—τάδε are the κτερίσματα of 1391.

1411. ὡς ἄν: see on 1182.

1412. πεντηκόντορον appears also in *I. T.* 1124. Such a ship is an anachronism for the heroic age. According to Herod. 1. 163 μακραι νῆες were first introduced by the Phocaeans:—ἐναντίλλοντο δὲ οὐ στρογγύλῃσι νηυσί, ἀλλὰ πεντηκοντέροις. Eur. probably selected the word as representing the older type of warship.

1413. ἐπιστάτας: 1267 n.

1414. κοσμεῖ τάφον: the verb is commonly employed for paying honour to the dead (*Trö.* 1147, *Andr.* 1160). Here it implies the due performance of the rites, for τάφος=ταφή. Cf. *Soph. Ant.* 395 ἡ καθήρεθ τάφον κοσμοῦσα. In *Or.* 611 τάφον=tomb, as is shown by 471.

1415. ἀκούειν: 733 n.

1417. καὶ...γε: 591 n.

1418. δναίω, which is independent of βουλευμάτων, shows her gratitude for his complaisance.—καίγω: scil. δναίμην. For the causal

genitive cf. *Or.* 1407 *ἔρροι τὰς ἡσύχου προνοίας*, and see Kuehner-Gerth § 420. It is doubtful how far, if at all, such genitives represent an original ablative (cf. 211 n.). Theoclymenus understands by *βουλευμάτων* her designs for the burial.

1419. *νυν*, marking here a strong inference, is long even before a vowel as in *Or.* 1292, *Soph. El.* 616 (Jebb) etc.

1421. *ἄλλως*: 755 n. *ἄλλως πόνος* is the predicate—being correlative to *οὐδέν*—which is rendered possible by the vagueness of the subject *τὰ τῶν θανόντων*, covering both 'the lot of the dead' and 'our dealings with the dead.' The sentiment was outrageous to the average Athenian, but is dramatically appropriate both here and at *Tro.* 1248 *δοκῶ δὲ τοῖς θανοῦσι διαφέρειν βραχύ, εἰ πλουσίων τις τεύζεται περισμάτων*. Cf. *frag.* 641 *ἀνθρώπων δὲ μαίνονται φρένες, δαπάνας ὅταν θανοῦσι πέμψωσιν κενάς*.

1422. The text is probably sound, although the meaning is more clearly brought out by Musgrave's *ὦν ἔγωγ' ἐρῶ*. 'Those of whom I speak have some share in this world as in that.' Helen is thinking only of Menelaus, feigned to be dead but really alive. Theoclymenus understands her as contrasting the dead Menelaus with himself. For the jingle of the concluding words cf. *Soph. Phil.* 107 *ὡς ἐγὼ λέγω*, *El.* 336 *οὐχ ᾗ γὼ λέγω*, and see on 1292.

1425. *ἐν σοί*, 996 n.—*εἰς ἐμ'*, 'bestow upon me, show towards me.' The prep. here takes the place of the usual dative: *Bacch.* 421 *ἴσα δ' ἐς τε τὸν ὄλβιον τὸν τε χεῖρονα δῶκ' ἔχειν οἴνου τέρψιν ἄλυπον*, *Phoen.* 1757 *χάρην ἀχάριτον ἐς θεοὺς διδοῦσα*.

1426. *οὐ νῦν*, 'it is too late to teach me.' For fut. mid. used as passive cf. *Andr.* 739, *Soph. Ant.* 726 etc.

1427. *ἐκπέμψω*, the deliberative subjunctive in parataxis: for the development of this construction see Goodw. §§ 217, 288.

1428. *ἦκιστα*. The king's presence would have spoilt all. His purpose is cunningly diverted by this appeal to his vanity. Cf. *Bacch.* 803 *τί δρώntα; δουλεύοντα δουλείαις ἐμαῖς*;

1429. *Πελοπιδῶν*: 1242 n.

1430. *καθαρά*: the presence of a corpse within the house polluted it, so that all who entered required ceremonial purification. For this purpose it was customary to place a vessel of water (*ἀρδάνιον*) by the house door (*Ar. Ecc.* 1033). The belief is illustrated by the account of the purification of Delos in *Thuc.* 3. 104. Holy places and their priests require special protection from contact with the dead: *Eur. frag.* 475 *α νεκροθήκης οὐ χριμπτόμενος* (of the Cretan prophets of Zeus).

1432. γάμων ἀγάλματα, wedding gifts. These were presented to the bride and bridegroom on the days immediately following the marriage ceremony (ἐπαύλια).

1434. βοᾶσθαι, 'to re-echo'—to be filled with sound. This use of the passive of an intransitive verb was a linguistic experiment which Eur. favoured: cf. *I. T.* 367 αὐλεῖται δὲ πᾶν μέλαθρον, *Heracl.* 401 θυηπολεῖται δ' ἄστυ μάντεων ὕπο, *inf.* 1602, *El.* 691 ὀλολύξεται πᾶν δῶμα (corresponding to *Bacch.* 24 Θήβας ἀνωλόλυξα), *Ion* 463. Pindar had furnished a precedent in the striking phrase αἰεῖδeto δὲ πᾶν τέμενος *τερπναῖσι θαλαῖσι* (*Ol.* 10. 84). Cf. *Ar. Thesm.* 996 ἀμφὶ δὲ σοὶ κτυπεῖται Κιθαῖρωνίος ἡχώ,—καὶ νάπαι πετρώδεις βρέμονται. Carlyle's 'The mountain path...besung by rushing torrents' is equally artificial. Kuehner-Gerth § 378, 10. *Ar. Vesp.* 1228 and *I. A.* 438, however treated, are not parallel.

1435. ὑμῶναιον cannot be the object of βοᾶσθαι taken as middle, as some propose. It must be treated as acc. in apposition to the sentence (1384), although with ὑμνωδίαις preceding such a construction is somewhat harsh. Paley's suggestion (see *cr. n.*) would remove all difficulty.

1436. πελαγίους ἐς ἀγκάλας: 1062. These words must be taken with δόσι in 1437, so that πόσει is dat. commodi.

1437. ὄντι, imperfect participle. Goodw. § 140 cites *Thuc.* 4. 3 ἡ Πύλος ἐστὶν ἐν τῇ Μεσσηνίᾳ ποτὲ οὖσα γῆ. 658 n.

1439. συνδαίσεις. At Athens there were two wedding feasts (1) given by the father of the bride before she left his house, (2) given by the bridegroom at his own home: Schoemann on *Isaeus* 8. 18.

1441 is pronounced by Herw. to be 'foede corruptus,' but the sequence of thought seems to be as follows:—Zeus is invoked to display his protective power (βλέψον πρὸς ἡμᾶς), and his dispensing wisdom (μετάστησον κακῶν). The former prayer is elaborated in 1443–5, the latter in 1446–50. πατήρ thus recognises the divine care for men, σοφός the moral order of the universe (cf. 1137—1150 n.). For σοφός cf. *Suppl.* 218 δαιμόνων σοφώτεροι, *I. T.* 570 οὐδ' οἱ σοφοὶ γε δαίμονες κεκλημένοι, and especially *Phoen.* 86 χρὴ δ', εἰ σοφὸς πέφυκας, οὐκ εἶν βροτὸν τὸν αὐτὸν δεῖ δυστυχῇ καθεστάναι.

1443. ὀκονσι, 'straining to drag our fortunes towards the summit.' There is no exact parallel to this vigorous phrase. For the 'uphill' metaphor, which is familiar in the use of *προσάντης*, cf. *Alc.* 500 σκληρὸς γὰρ αἰεὶ καὶ πρὸς αἶπος ἔρχεται, *H. F.* 119 μὴ πόδα προκάμψαι βαρὺ τε κῶλον, ὥστε πρὸς πετραίων λέπας ζυγοφόρος ἄρματος βάρος φέρων τροχληάτοιο πῶλος. For ἔλκειν συμφοράς cf. *frag.* 63 Ἐκάβη, τὸ θεῖον

ὡς ἀελπτον ἔρχεται θνητοῖσιν ἔλκει δ' οὐκ ἐκ ταύτου τύχας. For the general sentiment Paley well compares *Pers.* 738 (742) ἀλλ' ὅταν σπεύδῃ τις αὐτός, χά θεὸς ξυνάπτεται. Add *I. T.* 910.

1444. ἀκρᾶ...χερὶ: cf. *Exod.* 9. 19 *the magicians said unto Pharaoh, this is the finger of God*, *Luc. Evang.* 11. 20 εἰ δὲ ἐν δακτύλῳ θεοῦ ἐκβάλλω τὰ δαιμόνια.

1445. ἴν'...τῆς τύχης: 313 n.

1446. ἄλῃς δὲ μόχθων: 1099, *Phoen.* 1748.

1447 sq. Coleridge, in substantial agreement with Paley and Jerram, translates: 'Full oft have I invoked you, gods, to hear my joys and sorrows.' But the next clause shows that Menelaus is complaining of fortune being always against him; he cannot in the same breath refer to his chequered past. This objection is not removed—although the harshness and redundancy of the language are improved—by Nauck's χρῆσθ' ὁμοῦ κλύειν (which Wecklein adopts with Herwerden's χάρθ' for χρῆσθ'), i.e. 'many have been my invocations to you, including things joyful and painful to hear.' Hermann's correction (see cr. n.) perhaps gives the general sense, though we might expect some reference to the idleness of appeals to divine aid (*Tro.* 469, 1280). On the other hand, the first part of 1447 finds an echo in *H. F.* 501 καίτοι κέκλησαι πολλάκις, and the antithesis of χρῆσθ' and λυπρὰ is proved to be Euripidean by *Med.* 601 τὰ χρῆσθ' ἀμή σοι λυπρὰ φαίνεται. We seem, therefore, to require something like χρῆσθ' δ' ὅν λαχεῖν καὶ λυπρὰ ὀφείλω γ' οὐδ' with the meaning:—'Hitherto I have had enough of troubles, despite my constant prayers to heaven. As I have borne with sorrow, a measure of prosperity is now due—success at last, not unending misery. So only can the wisdom of the gods be justified' (1441 n.). It should be mentioned that the mss. have καὶ λυπρὰ γ' in 1448.

1449. ὀρθῶ ποδὶ: for the metaphor cf. *Pind. Ol.* 13. 72 ἀνὰ δ' ἑπαλτ' ὀρθῶ ποδὶ, *Isthm.* 6. 12 ὀρθῶ ἑστᾶσας ἐπὶ σφυρῶ. Horace imitates this in *Ep.* 2. 1. 176 *securus cadat an recto stet fabula talo*, and is followed by *Pers.* 5. 104 *recto uiuere talo*.

1451 sqq. These lines are addressed to the ship (1272, 1413) which is to convey Helen and Menelaus to Sparta. The vocative is not followed up by any verb, so that vv. 1451—1464 serve merely to direct the attention of the reader to the general subject of the ode which they introduce. Translate:—'Hail! swift Phoenician boat of Sidon....' A precisely similar case is cited by Jerram from *Hipp.* 752 ὦ λευκόπτερε Κρησία πορθμῆς, or the ship which conveyed Phaedra to Athens. Add *El.* 432 κλειναὶ νᾶες κ.τ.λ.

1452. **Νηρέως**: Badham's elegant conjecture is strongly supported by *I. T.* 426 ἐπ' Ἀμφιτρίτας ῥοθίῳ.—*μήτηρ* is supposed to mean 'a mother to the foam' i.e. sustaining and fostering it, but no parallel can be adduced for such an expression. With this reading *εἰρεσία* as *pars pro toto*=the ship (synecdoche).

1454. **χοραγὲ κ.τ.λ.**, 'leader in the joyous revels of the dolphins.' Cf. *El.* 435 ὃ φίλαυλος ἐπαλλε δελφίς πρύραυς κυανεμβόλοις.

1455. **ὄταν**: the context shows (1452, 1459) that the poet is not describing a dead calm, so that Badham's *αἶρας* should not be adopted. For the same reason *εὐήμερον* is preferable to *νήμερον* and is more easily accommodated to v. 1470. The circumstances in Bacchyl. 13. 96 στόρεσεν δὲ τε πόντον οὐρα are exactly similar. Cf. Verg. *Aen.* 3. 69 *placataque uenti dant maria et lenis crepitans uocat Auster in altum*, 5. 763 *placidi strauerunt aequora uenti, creber et aspirans rursus uocat Auster in altum*. We cannot, however, equate *νήμερος* to *placidus*, and Soph. *Ai.* 675 and Verg. *Ecl.* 2. 26 are not in point.

1460. **αἶρας**: the dative is comitative-instrumental, as in *Od.* 14. 253 ἐπλέομεν βορέη ἀνέμῳ ἀκραίῃ καλῶ, Cic. *Fam.* 13. 90 *austro lenissimo in Italiam peruentum est*.—**πλέοντες**: for the Ionic form see Weir Smyth's *Ionic Dialect* § 221. Similarly Dindorf restores *πνελων* in *I. A.* 579. **λείποντες** in the sense of 'yielding to' cannot be justified. The metre does not correspond accurately with v. 1474: see Analysis.

1464. **Περσεύων οἰκῶν**, Mycenae, of which Perseus was the reputed founder. The story is told at length by Pausan. 2. 15. 4 foll. So in 1586 Menelaus prays for a safe voyage to Nauplia. The tradition that Menelaus on his return from Troy touched at Argolis before landing at Sparta seems to be indicated in *Od.* 3. 311, but is not mentioned when Menelaus describes his own return in *Od.* 4. 585. In the next line, however, we are transported to Sparta without any allusion to the intervening journey.

1465. **ποταμὸς**: the Eurotas is meant, as the context shows.

1466. **παρ'**: 491.—**Δευκιππίδας**, governed by *λάβοις* in 1467. Hilaira and Phoebe, the two daughters of a Messenian prince Leucippus, were originally betrothed to Idas and Lynceus, the sons of Aphareus, but were subsequently carried off and married by Castor and Pollux (Pausan. 1. 18. 1; Theocr. 22. 138). The sons of Aphareus, who attempted to rescue them, were slain by the Dioscuri (Pausan. 2. 22. 5; 4. 31. 9). We are not here concerned with the priestesses also called Leucippides, who in later times were attached to the cult of the two sisters (Pausan. 3. 13. 7; 3. 16. 1). The Chorus look forward to

the meeting between Helen and her brothers' wives. The alteration *Λευκιπιδος* presupposes 'alteram Leucippidem pervigilio cultam esse' but is destructive to the sense of the passage.—*πρὸ ναοῦ Παλλάδος*: since the Leucippides were priestesses of Athena (Apolloclod. 3. 12. 8). The temple is the Brazen House (*sup.* 228).

1467. *λάβοις*. The subject is unquestionably Helen, as the next line shows.

1468. *χρόνῳ*, 'joining in the dance after long absence or in the revels of Hyacinthus to share the joyous vigil.'

1469. *κώμοις Ὑακίνθου*. The festival of the Hyacinthia was celebrated at Amyclae for three days during the month Hecatombeus, i.e. about May or June (Pausan. 3. 19. 1 ff. and esp. Athen. 4, p. 139 D). It was held in honour of Apollo and called after Hyacinthus, whom he accidentally slew, as described in the following lines. Mr Frazer remarks:—'Probably this worship of the dead Hyacinth was the original local cult of Amyclae, upon which at a later period the worship of Apollo was superposed by the Dorian invaders.'

1471. *ἐξαμύλησάμενος* means simply 'in a contest': see on 385. The alternatives 'having vanquished in contest' or 'having driven from the contest' have no relevance to the story as told elsewhere (cf. Lucian *Dial. Deor.* 14).

1472. *ἀτέρμονι*: on *Ha.* 926 *ἀτέρμονας αὐγάς* the schol. gives *κυκλοτερής* as an explanation. Herwerden quotes *δακτύλιος ἀπείρων* (Arist. *frag.* 247), which is decisive. Transl. therefore:—'the round orb of the discus.'

1474. *γῆ*: locative dat. without prep., as in 8. It must not be taken after *εἶπε*, for in such cases the Greek idiom does not express the subject to the inf. In English the passive is usually employed:—'bade a day to be observed.'—*βούθυτον ἡμέραν*: a day when *oxen* are sacrificed must be one of high and solemn festival. Cf. Aesch. *Cho.* 260 *βουθύτους ἐν ἡμασιν*.

1476. *μόσχον*, depending on *λάβοις* (1467). Hermione is meant: cf. 283. For the use of the word see Lexx. and cf. Aesch. *Ag.* 1004 *ἄπεχε τῆς βοῦς τὸν ταῦρον*, and Ovid's *Graia iuvenca*. After this a v. has been lost corresponding to 1463 such as *θάλλουσαν ἐν πατρίοις* (Musgrave).

1477. *πυθκαί*: cf. *ὑπὸ λαμπάδων* 638 n.

1478. *δὲ ἄλρος*. The Chorus in sympathy desire to be spectators of the issue. Similarly *Phoen.* 163, *I. T.* 1138.

1479. *γενόμεθα*. It seems clear that a relative particle has dropped

out before *Αίβυες*, since the metre is defective and a connexion between *γενοίμεθα* and *νίσονται* is required. *ἐνθα* might easily have been lost in this position, but does not fit the metre. *δοι* requires the transposition of *Αίβυες* and *στολάδες*. Fix suggested *ῥ' al.* It does not, however, seem to have been observed that *νίσονται* requires some qualifying word to express direction, and this makes in favour of *δπη* (*δοι*) or *δοι*. In that case, the immediate goal of the southward-flying cranes must be Greece, over which they are driven from Thrace (1492), for the Chorus cannot be expressing a desire merely to be raised in mid-air over Egypt. A consequent difficulty in the interpretation of 1484 foll. will be dealt with below. Most edd. suppose that the Chorus pray for wings to escape by flying aloft in the region where the birds move. Then in 1487 foll. the birds, who have *ex hypothesi* already reached Egypt, are bidden to return to Sparta to carry the news of Menelaus' approaching return. Surely this is unreasonable. The southward journey of the cranes at the approach of winter is often referred to. The edd. cite Hes. *Op.* 446 *φράζεσθαι δ' εἴτ' ἂν γεράνων φωνὴν ἐπακούσης ὕψοθεν ἐκ νεφέων ἐνιαύσια κεκληγυῖτης ἥτ' ἀρότοιό τε σῆμα φέρεи καὶ χειμάτος ὥρην δεικνυει δμβρηροῦ* (the spaced words show that Eur. had this passage in mind), Hom. *Il.* 3. 3 *ἥδε περ κλαγγὴ γεράνων πέλει οὐρανὸν πρὸ, αἶτ' ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφατον ὄμβρον κλαγγὴ ταί γε πέτονται ἐπ' Ὀκεανοῦ ῥόων*, Ar. *Av.* 710 *σπείρειν μὲν δταν γέρανος κρώζουσ' ἐς τὴν Λιβύην μεταχωρῇ*.

1480. *στολάδες*, 'in serried ranks' (*agmine facto*).

1482. *νίσονται*: for the formation of this word see Brugmann *Gr. Gramm.* § 455, *Grundr.* § 733, who prefers this spelling.—The flight of the cranes in a triangular body, with the leader (*ἡγεμὼν* = *ποιμήν* Eur.) at the apex, is fully described by Arist. *Hist. An.* 9. 10. Whereas, however, Eur. speaks of the 'honoured note of their chieftain,' Arist. refers to *τοὺς ἐπισυρίττοντας ἐν τοῖς ἐσχάτοις*. It is true that he adds *ὁ ἡγεμὼν γυμνὴν ἔχων τὴν κεφαλὴν προορᾷ καὶ δταν αἰσθηταί τι σημαίνει βοῶν* but this only applies when they are at rest.—*πρεσβυτάτα*, by hypallage for *πρεσβυτάτου*, should not be changed: cf. *sup.* 1310 n.—*σύριγγι ποιμένος*: observe the metaphor, and for *ποιμήν* cf. *Suppl.* 674 *ποιμένες δ' ὄχων*, *Phoen.* 1140 etc.

1484. *δοι κ.τ.λ.* On the view taken above (on 1479), these words cannot describe the birds as having already reached Libya. There are then three possibilities:—(1) that *ἀβροχα*...*γὰς* applies to deserts and fruitful plains generally without special reference to Egypt, (2) that the relative clause has a general application and is not limited to the

circumstances of the particular flight imagined, (3) that *ἐπιπετόμενος* = *flying towards*, not *flying over*. Of these the last, which derives some support from *Il.* 3. 5 quoted above, is to be preferred. For the absence of rainfall in Egypt indicated by *ἀβροχα* see on *sup.* 2, and tr.:—'rainless flats yet bearing increase.' This is better than Paley's view that an opposition is intended between the Libyan deserts and the Nile valley. *Pind. P.* 4. 6 *καρποφόρον Λιβύας*. For *τε*=*et tamen* cf. *Or.* 127 *ὥς μέγ' εἰ κακόν, σωτήριόν τε τοῖς καλῶς κεκτημένοις*.

1486. *λαχεῖ*: the second syllable is perhaps always long in tragedy, except in the aorist *λαχον*: Elmsley *Heracl.* 752. The verb is reduplicated = *ῥιφαχω* from the stem of *ἤχη* (*ἀχά*). Porson used to write *λαχ-* whenever *a* is long.

1488. *σύννομοι*, 'comrades of the hurrying clouds.'—*δρόμου*, as in 1074 n. Add *Alc.* 245 *νεφέλας δρομαίου*.

1489. *Πλειάδας*: 'beneath the Pleiads at the zenith.' The Pleiads and Orion are often mentioned together: cf. especially *Ion* 1152 *Πλειὰς μὲν ἦει μεσοπύρου δι' αἰθέρος δ' τε ξιφήρης Ὀρίων*. The autumnal setting of these stars marked the close of the sailing season (*Hes. Op.* 619). Their mention in connexion with the cranes is not without significance: see the passages quoted in the n. to 1480. The frequency of the allusions to astronomy in Eur. is said to be accounted for by his having studied the subject under Anaxagoras (Earle on *Alc.* 963).

1492. *Εὐρώταν*, acc. since *ἐφεζόμεναι* here implies motion: 144.

1495. *μόλουτε*: 'come with the rush of horses hastening through the sky.' It is a point in favour of *όμα* as against *άρμα* that the Dioscuri are represented as horsemen (638 n., *Hom. Hymn.* 33. 18 *Τυνδαρίδαι ταχέων ἐπιβήτορες ἵππων*), and not as charioteers. On the other hand, *όμα* is an epic word, which does not occur elsewhere in tragedy. With *άρμα* the acc. is difficult, since *ἵεσθαι* is transitive only in the Homeric *ἐξ ἔρον ἐντο* and the accusatives illustrated on 526 and 1131 are not similar. However, a loose cognate acc. is often employed with great freedom in poetry, as e.g. in *Suppl.* 987 *τί ποτ' αἰθέριαν ἔστηκε πέτραν*;

1498. *λαμπρῶν κ.τ.λ.* The reading of the mss. has not been interfered with, although the metrical correspondence is unsatisfactory: see Analysis. For the connexion of Castor and Pollux with the stars see on 140 and cf. *El.* 991 *οἱ φλογερὰν αἰθέρ' ἐν ἀστροῖς ναίουσι*.—*ἀέλλαιων*: *rushing movement*, as in *Bacch.* 872 *ὠκυδρόμοις ἀέλλαις*. The allusion is to the sun, moon and stars, which fixed in aether revolved round the world: *Or.* 984 *δύναισι φερομένην πέτραν* (of the

sun), *frag.* 596 *ὅν περὶ μὲν φῶς περὶ δ' ὀρφναία νύξ αἰολόχρως ἀκρίβος τ' ἄστρον δχλος ἐνδελεχῶς ἀμφιχορεύει.* These views were derived by Eur. from Anaxagoras, whose teaching is thus recorded by Hippol. *Refut. Haeres.* 1. 8 *ἥλιον δὲ καὶ σελήνην καὶ πάντα τὰ ἄστροι λίθους εἶναι ἐμπόρους συμπεριληφθέντας (or ἐμπυρισθέντας) ὑπὸ τῆς τοῦ αἰθέρος περιφορᾶς.*

1500. *τῷσδ'* is preferable to *ταῖς*. The article is not used with proper names in tragedy, except occasionally with those of the gods, nor does there seem to be any special reason for its employment here.

1504. *εὐαεῖς ἀνέμων πνοάς*: 'breath of fresh-blowing breezes.' For this characteristic redundancy, see on 524: cf. *Med.* 838 *ἀνέμων ἡδυνήτους αἶρας*. The tendency is copiously illustrated by Wecklein on *Med.* 176 *βαρύθυμον ὄργάν*, 200 *εὐδειπνοὶ δαῖτες*.

1508. *ἐρίδων*: allusive plural, 50.—For the genitive see *Madv.* § 61 a, Kuehner-Gerth § 418, 8.

1511. *Φοιβέλους*: the tradition that the walls of Troy were built by Phoebus Apollo and Poseidon for Laomedon is well known: cf. *Tro.* 4 sq., *Rhes.* 232, *Or.* 1389, *I. A.* 756 *ἤξει... Ἴλιον ἐς τὸ Τροίας Φοιβήμον δάπεδον*, which also illustrates the use of *ἐπὶ πύργους* in further definition of *γῶν*, *Ar. Thesm.* 109.

1512. *τὰ κάκιστ'*. The corruption here is probably due to the intrusion of a gloss. I suppose *τὰ κάκιστα* to have been originally an interpretation of *καινά* in 1513, which found its way into the previous line, leading ultimately to the exclusion of the very common and thoroughly Euripidean *ἐς καιρόν*. Of the corrections hitherto proposed, Matthiae's *κάκιστα τῶν δόμων* is unsuitable to the context, the introduction of *καλῶς* (*καλῶς γέ σ' Herwerden*) is inappropriate to the situation, and Hermann's *τὰ μάκιστ'* (= *at length*) is questionable Greek.

1513. *καίν'*, *strange, startling*, rather than *fresh, newly-happened*. So probably in *Hipp.* 369 *τελευτάσεται τι καινὸν δόμων*, *Hec.* 1038 *φίλοι, πέπρακται καὶν' ἔσω δόμων κακά*, *ibid.* 689, *H. F.* 1177. As contrasted with *νέος*, which describes with reference to the past, *καινός* looks back from the present. Both words may be qualitative rather than strictly temporal, but whereas *νέον* (*ἀρχαῖον*) is that which has never been heard of before, *καινόν* (*παλαιόν*) is that which is now heard of for the first time.

1514. *ἐκπνεῖν*: this is a favourite word with Eur., and does not necessarily imply toilsome labour. Its general sense is 'to be busied with' or 'to show activity in connexion with' anything, as here and *Andr.* 1052. Hence 'to carry into effect,' as *Phoen.* 1648 *πάντα λαμνέν'*

...ἐκπονεῖν. A typical instance is *Hipp.* 380 τὰ χρήστ' ἐπιστάμεσθα καὶ γιγνώσκομεν οὐκ ἐκπονούμεν δ'.

1516. *πτεροῖσιν ἀρθεῖσ'* implies ironical incredulity, as of an impossibility: cf. *Or.* 1593 ἀλλ' οὐτι χαίρων, ἣν γε μὴ φύγῃς πτεροῖς, *Phoen.* 1216 ἢ μὴ γε φεύγων ἐκφύγῃς πρὸς αἰθέρα, *Hec.* 1264, *Med.* 1297.

1517. *ἐκπεπρόθυμαι*: the force of the middle voice may be expressed by 'has contrived to convey her forth': 20 n.

1518. *αὐτόν*: the acc. is used when the speaker views his own circumstances objectively as if they were external to himself. See Jebb's note on *Soph. Trach.* 706 ὁρῶ δέ μ' ἔργον δεινὸν ἐξεργασμένην. In *Andoc.* 1. 30, however, which he quotes, ἐμέ depends on δέω. See further Shilleto on *Dem. F. L.* § 153 cr. n., and cf. *Isocr.* 9. 6 *ὅταν ὁρᾷ τοὺς μὲν περὶ τὰ Τρωϊκὰ καὶ τοὺς ἐπέκεινα γενομένους ὕμνουμένους... αὐτὸν δὲ προειδῇ... μὴδέποτε τοιούτων ἐπαίνων ἀξιοθησόμενον.*

1519. *ναυκληρία* means 'ship' here, as in *Alc.* 112, and possibly in *Med.* 527. So unquestionably in *Plut. de inimic. util.* 2 *Ζήρων δέ, τῆς ναυκληρίας αὐτῷ συντρίβεισθης κ.τ.λ.*

1521. *γε* introduces the answer exactly as e.g. in *Ar. Vesp.* 421 'Ἡράκλεις, καὶ κέντρ' ἔχουσιν. οὐχ ὁρᾷς, ὦ δέσποτα; οἷς γ' ἀπώλεσαν Φίλιππον. 'Why, he has gone with the ship....'—*δίδως*: 568 n.—*ἐλὼν*: Schenkl's emendation seems to be necessary in view of 1593 sqq. *ἐλὼν* by syllepsis comprises both *ναῦν* ('taking') and *ναύτας* ('killing'), as in *Soph. Trach.* 253 *Ἐδρυτὸν θ' ἔλοι τῇν θ' ὑψίπυργον Οἰθαλλίαν.*

1522. *ὥς ἄν*: 1182 n., and for the parenthetic final clause cf. 977 n.

1523. *πρόθυμος*, scil. *εἰμί*. Badham, doubting the possibility of this ellipse, substituted *μοι θυμός*. *ἔτοιμος* is commonly so employed (*Med.* 612, *El.* 796, *Rhes.* 959, *Soph. Ai.* 813, *O. T.* 92), and similarly *δόσελπις* (*Aesch. Cho.* 411).—*οὐ γὰρ ἐλπιδῶν κ.τ.λ.*, 'it passes my belief that one right hand overpowered.' Note the personalising tendency (1274), and for the form of expression cf. *Hipp.* 510 *ἦλθε δ' ἄρτι μοι γνώμης ἔσω*, *Tru.* 345 *ἔξω τε μεγάλων ἐλπίδων*, *Thuc.* 5. 105 *ἔξω νομίσει*, *H. F.* 771 *δοκημάτων δ' ἐκτὸς ἦλθεν ἐλπίς*. Wecklein's *βέβηκ' ἄν* is unnecessary, since the whole phrase = I do not suppose. So *ἐλπιδῶ* is used in *Hipp.* 97, *Andr.* 720, *Aesch. Cho.* 186, *ἐλπίς Or.* 859.

1528. *σοφάταθ'* must be taken with *ἀνέστεινε* and not with *τιθεῖσα*.—*ἄβρὸν πόδα τιθεῖσ'*: 'walking daintily.' The adj. denotes the freedom and grace of her movements: thus of beautiful or delicately nurtured women here and *I. A.* 614 *ἄβρὸν τιθεῖσα κῶλον*, *Med.* 1164

ἀβρὸν βαίνουσα παλλεύκῃ ποδί, *Tro.* 506 τὸν ἀβρὸν δῆπוט' ἐν Τροίᾳ πόδα. The other examples are in a description of Ganymede (*Tro.* 820 ἀβρὰ βαίνων), and in the panegyric of Athenian life (*Med.* 829 διὰ λαμπροτάτου βαλινοντες ἀβρῶς αἰθέρος).

1530. *περίβολον* does not imply that the docks were protected by a wall, but that a continuous line of docks compassed the city on the water's edge.

1531. *πρωτόπλου*: the edd. are inclined to interpret 'fast sailing,' but there is no analogy for this use of *πρῶτος* in composition. No doubt, Eur. took the word from *Od.* 8. 35 where the circumstances are similar, and in both places we must acquiesce in the translation: *making her first voyage*, i.e. newly built. So Leaf on *Il.* 5. 194, discussing *πρωτοπαγεῖς*. Elsewhere it is applied to the Argo as a pioneer in navigation (*Andr.* 865).

1532. *ζυγῶν τε κ.τ.λ.* Cf. 1412 n. From this passage and *I. T.* 1347 it is clear that there were 25 oars on each side.—*μέτρα ἔχουσιν*: 'with capacity for,' followed by gen. as in *Ion* 354 σοὶ ταῦτόν ἦβης, *ἐπερ ἦν, εἶχ'* ἂν μέτρον, *Alc.* 1063 ταῦτ' ἔχουσ' Ἀλκῆστίδι μορφῆς μέτρ' ἴσθι.

1533. *ἔργον δ' ἔργον ἐξημέβετο*: 'one task succeeded another.' The gen. is ablative expressing separation, as in the Homeric γόνυ γουνὸς ἀμείβων.

1535. This is one of the most obscure passages in the play; and the corruption is deep-seated. The first difficulty is as to the relation between *πλάτη* and *ταρσός*, both meaning 'the blade of the oar,' but equally capable by synecdoche (cf. 192) of representing the 'oarage' or 'one bank of oars.' It cannot, however, be shown that *ταρσός*, as contrasted with *πλάτη*, bears this wider meaning, and no satisfactory clue is given by the translation:—'another placed the oar and arranged the oarage to the rower's hand' (Paley). For this part of the verse, then, some such correction as Lightfoot's, for which see *I. T.* 1346 νεὼς σκάφος ταρσῶ κατήρει, seems necessary. The next point is that the words *εἰς ἐν ἦν* will not construe, and though *εἰς ἐν* is peculiarly Euripidean (*I. A.* 1127, *Or.* 1640, *I. T.* 999 etc.), it is impossible to retain it. Further, an imperfect is required, which excludes Lobbeck's *ἤραμεν*, Fix's *ἤρμωσαν*, Boeckh's *εἰμέν' ἦν* and other suggestions. *εἰσέτει* is not warranted by usage or appropriateness. In support of *ἐνετίθει* Paley remarks:—'The sails and other tackle were commonly kept apart from the ship' (Hes. *Op.* 625, *Od.* 11. 3). But a subject is necessary, since *δὲ* of 1534 would naturally be a different agent. To Rauchen-

stein's *ελκετο* it is objected that this process does not begin until 1612, but the argument is not convincing, as everything must have been thrown into confusion by the struggle. It would, however, be remarkable for four consecutive lines to end with *-ετο* or *-ατο*. The general sense would be satisfied by:—*δ δὲ πλάτης* (or *πλατῶν*) *καθίστατο τὰρσόν καθήρη*—Wecklein has anticipated this—*λευκά θ' ἰστί' ἐλκε τις*. This would be closer to the tradition than *ἥρ' τις* (*εἰλιγετις* through *ΕΙΣΕΛΙΗC* to *ΕΙΣΕΝΗΝ*).

1536. *ζεύγλαισι*: an ancient ship was steered by two paddles (*πηδάλια*, *ολακες*), which were let down through a hole on either quarter of the stern (*I. T.* 1356 *καὶ δι' εὐθυνηρίας ολακας ἐξηρούμεν ἐπρόμνου νεώς*). To prevent them from slipping and to keep them parallel, they were fastened together by ropes (*ζεύγλαι*, *ζευκτηρίαι*), which were drawn tight, pulling up the paddles when the ship was at anchor, and slackened on a fresh start. Cf. *Act. Apost.* 27. 40 *ἀνέντες τὰς ζευκτηρίας τῶν πηδαλίων*.

1537. *κάν τῷδε μόχθῳ* = *quae dum geruntur*, *Phoen.* 1396, *Ion* 1196.—*τούτ' ἄρα σκοπούμενοι*: 'with this in view, as we know now.' The use of *ἄρα* shows that *σκοπούμενοι* would be imperfect if finite: 616 n. *σκοπεῖσθαι* appears to be used indifferently with *σκοπεῖν* in the sense 'to look out for, have in view': cf. *Isocr.* 21. 17 *πάντες ἀνθρωποι, ὅταν περ ἀδικεῖν ἐπιχειρῶσιν, ἅμα καὶ τὴν ἀπολογίαν σκοποῦνται*.

1539. *ἀκταῖς*. Herw. adopts the accusative, relying on Eur.'s usage in *Or.* 118, *Med.* 68, 1205, to which add *Alc.* 170. But the dative after a verb of motion is well established: cf. *H. F.* 242 *ἐπειδὴν δ' ἐσκομισθῶσιν πόλει*.—*ἡσθημένοι*: this verb, which is common in Herodotus, does not occur elsewhere in tragedy, and Porson's *ἡσκημένοι* is specious.

1542. *δόλιον*: 'craftily introducing the reason for his mourning' (Coleridge). The literal rendering is:—'openly displaying his treacherous lamentation.' For *ἐς μέσον φέρειν* see on 944.

1543. *πῶς ἐκ τίνος*: this is an ordinary double question. Cf. *Heracl.* 661 *ἀτὰρ τί χώρᾳ τῇδε προσβαλὼν πόδα ποῦ νῦν ἀπεςτι*; and see on 873.

1545. *συνθάπτετε*: 'are you ready to join in the burial...?' The use of the present indicative where the future might be expected is noteworthy but not indefensible. Cf. *H. F.* 942 *τίς μοι δίδωσι τόξα*; *Hec.* 160 *τίς ἀμύνει μοι*; *Plat. Rep.* 530 D *ἡ πῶς ποιοῦμεν*; Goodw. § 32. It is analogous to the prophetic present (*Hipp.* 47). Copious Latin examples and a few Greek are cited by Mayor on *Juv.* 3. 296, 4. 130.

Postgate (*C. R.* xv. 451) suggests that the Latin idiom is really substantive in origin. In English it is almost entirely colloquial.

1547. ποιητῶ τρῶψ: 'shedding manufactured tears.' Cf. Aesch. *Cho.* 734 θέτο σκυθρωπῶν ἐντὸς ὀμμάτων γέλων, Verg. *Aen.* 2. 196 *captivæ dolis lacrimisque coactis*, Juv. 13. 131 sq. *nemo dolorem fingit in hoc casu, uentem diducere summam contentus, uexare oculos umore coacto*. Contrast 1226 n.

1548. Μενέλεω ποντίσματα must be taken together. 'Sea-gifts to Menelaus.' πόντισμα is ἀπαξ λεγόμενον but not otherwise suspicious. For the dative dependent on the noun, cf. *Od.* 2. 99 Λαέρτη ἥρωι ταφήϊον, *sup.* 1279.

1549. ἡμῖν δ'. Here again we have an echo of *I. T.* 1334 καὶ τὰδ' ἦν ὑποπτα μέν, ἤρεσκε μέντοι σοῖσι προσπόλοις, ἀναξ.—ἦδ' is attracted to the gender of its predicate as usual and looks forward to ὦς. 'To us the number of the new passengers was a ground of suspicion, and made us debate with each other.'

1552. τοὺς σοὺς λόγους refers to 1415.—σφύζοντες: 'obeying,' as in Aesch. *Eum.* 241 σφύζων ἐφετμὰς Λοξίου χρηστηρίους, *sup.* 613. For the spondee in the 5th foot see on 471.

1553. συνέχας: 'thou didst confound everything.'

1555. κουφίζοντα: 'raising no hindrance.' The intransitive use of the verb is established by Hes. *Op.* 463 νεῖδν δὲ σπείρειν ἐτι κουφίζουσαν ἀρουραν, Soph. *Phil.* 735 οὐ δῆτ' ἐγωγ', ἀλλ' ἀρτι κουφίζειν δοκῶ. So in Dio Cass. 40. 1 of ships sailing easily. Paley supplies πόδας from what follows, translating 'stepping lightly.' But this is awkward, and seems unnecessarily to limit τὰλλα to the living victims. The meaning is rather that the conveyance of the other offerings on board gave rise to no ill-omened incident.

1556. ὀρθός: 'to advance straight along the gangway,' cf. Soph. *Ai.* 1253 μέγας δὲ πλευρὰ βοῦς ὑπὸ σμικρὰς δμῶς μάστιγος ὀρθὸς εἰς ὁδὸν πορεύεται.

1558. κὰς κέρας: 'looking askance along his horns.' Eur. had observed the peculiar pose of an angry bull, who lowers his head and appears to glance along his horns. This is expressed in *Bacch.* 743 by the remarkable phrase εἰς κέρας θυμούμενοι. Virgil, who translates this by *irasci in cornua* (*Georg.* 3. 232, *Aen.* 12. 104), appears to have wrongly interpreted it as 'to vent his rage on his horns.'

1560. ἐκάλεσεν is not merely the equivalent of 'cried out,' but the object must be supplied from the following words: 'called for aid.' Cf. *Ar. Ran.* 1073 μᾶζαν καλέσαι, *inf.* 1592 n. and for object omitted 712 n.

1561. οὐκ εἴ with future indicative expresses an urgent summons (*Or.* 1622, *I. T.* 1423). Generally we find ἀλλ' εἰα with imperative. Cf. 1507.—Ἑλλήνων νόμῳ: it was the custom at a sacrifice to raise the victim bodily on the shoulders of the attendants to prevent any unseemly resistance, which would have been ill-omened, and to ensure that the blood should fall upon the altar (*El.* 873 κἀσφαξ' ἐπ' ὤμων μύσχον ὡς ἦραν χερσὶν δμῶες, *I. T.* 27, *Aesch. Ag.* 224). In *Od.* 3. 439 the victim is held by the horns in a case where no struggle is anticipated.

1562. νεανίας, 'stalwart.' For the use of the noun as adj. see on 209.

1563. ἐς πρῶρον, to the far end of the ship where the sacrifice was to take place (1582).

1564. ὀλῶ is a simple alteration of ὤσει (see cr. n.) with transposition of syllables and ε and ο confused. The vulgate, ὤθει or ὠθεῖ, is unintelligible. πρόχειρος is commonly used of a *drawn* sword, and ὠθεῖν ξίφος, φάσανον etc. are common phrases for making a *sword-thrust*. But no evidence has been produced to justify ὠθεῖν φάσανον—with or without πρόχειρον—in the sense of 'to draw a sword.' Certainly *Il.* 5. 694 does not prove it. Musgrave seems to have been the first to cast doubt on the reading, but most modern editors accept the vulgate without question. φάσανον is used deliberately of a sacrificial instrument (Tucker on *Aesch. Cho.* 644).—σφάγια τῷ τεθνηκότι should be taken together. Cf. *Hec.* 108 σὴν παῖδ' Ἀχιλῆϊ σφάγιον θέσθαι. For the allusive plural see Kuehner-Gerth § 348 Anm. 2.

1566. ἐσέθεντο σέλαματα: 'placed on board.' For the rare double acc. after a transitive verb compounded with εἰς Paley quotes *Suppl.* 876 χρυσὸν...οὐκ εἰσεδέξατ' ὀλκον. So *Phoen.* 365 ἦ μ' ἐσθήγαγε τείχη πατρίωα.—σέλαματα is used of the ship generally, as in *Or.* 242 ἐν Ναυπλῖα δὲ σέλαμαθ' ὤρμισται νεῶν. There is no authority for Paley's view that the ποῖρ is meant.

1567. μονάμπυκος. It is much more probable that there has been a corruption of the termination than that Eur. intended the otherwise unknown μονάμπυκος=μονάμπυξ. The word here is simply an ornate synonym of ἵππος: strictly it is equivalent to κέλης, a riding-horse) (a chariot horse, as appears from *Pind. Ol.* 5. 7. Thus ἀμπυξ denotes *bridle*, and the compound means not *having one bridle*, but *single and bridled*: see on 1128 and cf. 357 n. It is not necessary to discuss the old view that the bull is meant; cf. 1258.

1570. πλήσασα, 'successively occupying.' The text is sound, since, as Porson on *Or.* 54 remarked, 'dicitur quis id spatium explorare

1598. **σκαλμοὺ πλάτην**: *I. T.* 1347 ἐπὶ σκαλμῶν πλάτας ἔχοντας. The oar moved between pegs (σκαλμοί) to which it was attached by the *τροπωτήρ*.

1599. **κράτα** is acc. sing. used *distributively*. So in *Suppl.* 692 ἐς κράτα πρὸς γῆν ἐκκυβιστώντων, *Hēr.* 1203 ὁρῶν δὲ κράτ' ἔστησαν ἱπποί.

1600. οἱ μὲν are the Egyptians.

1602. **ῥεῖται**: Elmsley's emendation is strongly advocated by Shilleto on *F. L.* § 329. The form, however, is warranted as Attic by Phrynichus 196 (Rutherford). Some authorities describe it as middle, but it should rather be taken passively = 'was made to flow.' For Eur.'s employment of the passive see on 1434. In *Hec.* 528 αἶρει is no doubt correct. *ρέμενος* in Plutarch and Lucian is governed by different considerations.

1603. **ποῦ κ.τ.λ.** Herwerden inclines to take this as an indirect question after *δείξατε*, with a comma at *κλέος*. *Hec.* 828 τοῦ τὰς φίλας δῆτ' εὐφρόνας δείξεis; favours Hartung's alteration.

1604. **σπουδῆς ὑπο**: *in haste, speedily*. In this particular phrase, which has been elucidated by W. Wyse in *C. R.* VII. 15 foll., the preposition sometimes denotes manner without any idea of causality: cf. *Thuc.* 3. 33. 3; 5. 66. 2; 8. 107. 1. The words qualify both *ἐπιπτον* and *ὠρθοῦντο* and describe 'the heat and haste of the conflict as a whole' (Wyse). Paley's translation, 'through eagerness in making the attack,' is incorrect.

1605. **ἐπιπτον**: 'some fell, others stood their ground' (lit. were raising themselves or keeping themselves upright, as in *Rhes.* 799 ὁδύνη με τείρει, κοῦκέτ' ὀρθοῦμαι τάλας, not to be limited to those who had previously fallen), 'and others again you might have seen lying dead.' For the ellipse of *οἱ μὲν* before *ἐπιπτον* cf. *Or.* 1489 νεκροὶ δ' ἐπιπτον, *οἱ δ' ἑμείλλον, οἱ δ' ἔκειντ'*, *H. F.* 636 ἔχουσιν, *οἱ δ' οὐδ, I. T.* 1350 κοντοῖς δὲ πρῶραν εἶχον, *οἱ δ'...ἐξανήπτον, οἱ δὲ...ἤγον, Il.* 22. 157 φεύγων, *ὁ δ' ὅπισθε διώκων*, *Aesch. Theb.* 341 φονεύει, τὰ δὲ καὶ πυρφορεῖ, *Soph. Trach.* 117, *Ar. Eq.* 599. The idiom is common in Plato: see *Phaedr.* 266 A, *Soph.* 221 E etc.

1606. **ἄν εἴδης** is the true past potential resting on an unfulfilled or undetermined past condition, which is implied though not expressed. See on 587.

1607. **ὅπου** is constantly confounded with *ὅποι* and *ὅπη*, and Wecklein is no doubt right in restoring it. There is no probability in the view that we have here an instance of the doubtful attraction of

δοι=ἐκείσε δοι. Soph. *Phil.* 482 ἐμβαλοῦ μ'...δοι ἥκιστα μέλλω τοὺς ξυνόντας ἀλγυνεῖν is precisely similar, but δοι is the reading of all the best mss. In *I. T.* 119 δοι is sound, since κρύψαντε implies an antecedent movement (738 n.). Passages like Soph. *Trach.* 701 ἐκ δὲ γῆς ὅθεν προῦκειτο are of an exceptional character.—νοσοῖν, were hard pressed. Paley compares *Phoen.* 1097 ὡς τῷ νοσοῦντι τειχέων εἰη δορὸς ἀλκῇ δι' ὀλίγου, *ibid.* 1171.

1609. ἐκκολυμβᾶν: the omission of the subject to this verb is very awkward, since, if one has to be supplied from the context, it would more naturally be ξύμμαχοι which precedes than ναυβατῶν which follows. There was therefore some justification for Hermann's proposal to substitute βαρβάροις for δεξιῶ: an easier alteration would be προσῆγ' ἐχθροῖσι.

1610. οἰάκων: 1536 n.

1611. ἀνακτ' is a great improvement, if not absolutely necessary. The steersman is meant: for the periphrasis see on 1040.

1612. ἰστόν: the emendation ἰστί' is based on the supposition that v. 1534 implies the previous erection of the mast. For reasons already given in the n. on 1535 I do not find the argument convincing. One would have thought moreover that the raising of the mast and the lifting of the sails were closely connected parts of the same operation: cf. *Od.* 9. 77 ἰστοὺς στησάμενοι ἀνὰ θ' ἰστία λεύκ' ἐρύσαντες, 15. 289 sqq.

1615. ὀρματόνων: *fishermen*. The word is not used elsewhere, but is supported by the analogous ὀρμηβόλος in the *Anthology*. It is curious that so many editors should have preferred the Aldine reading. ὀρμῆ never means anything but a fishing line, which would hardly have been of much assistance to a drowning man.

1616. ἀνιῶν: *rescued*, 1217 n.

1617. ἀγγελοῦντα: Goodw. § 840.—σώφρονος δ' ἀπιστίας κ.τ.λ. is clearly a reminiscence of the famous line νᾶφε καὶ μέναισ' ἀπιστεῖν· ἄρθρα ταῦτα τῶν φρενῶν (Epicharmus, *frag.* 250 Kaibel). On the question whether this is really the work of Epicharmus see Kaibel (*Com. Græc. Frag.* 1. pp. 133—135).

1619. οὐκ ἂν ποτ' ἠϋχοῦν: it is difficult to determine whether ἂν belongs to ἠϋχοῦν or to λαθεῖν. In the former case αἰχῶ must be classed with those verbs holding an intermediate position, which while regularly taking the fut. inf. or its equivalents occasionally admit the aorist or even the present (Goodw. § 136). Support might be found in the mss. reading of *Andr.* 311 σὲ μὲν γὰρ ἠϋχεῖς θεῶν βρέτας σώσαι τόδε, but Dobree's σώσειν is generally accepted. Soph. *Phil.* 869 οὐ γὰρ

ποτ', ὦ παῖ, τοῦτ' ἂν ἐξηύχης' ἐγώ, τλήναι σ' is (but for τοῦτο, which might conceivably make a difference) on all fours with the present passage. Prof. Jebb there decides in favour of taking ἂν with ἐξηύχης' for two reasons:—(a) that the position of ἂν in the sentence is in favour of taking it with the finite verb. But the tendency is to put ἂν early whatever its grammatical relations, as in οὐκ ἂν μοι δοκῶ πρὸς αὐτοὺς φιλεῖν ποιήσασθαι etc.: (b) that this view is confirmed by passages like Soph. *Ant.* 390, *Ai.* 430 where the fut. inf. together with ἂν is employed. But this argument is double-edged, and it might be urged with equal force that the absence of ἂν in Aesch. *Ag.* 506, Eur. *Heracl.* 931 (cf. *Eum.* 561) and the use of the fut. inf. in Aesch. *Prom.* 338 are in favour of taking ἂν with the inf. Moreover in *H.F.* 1355 οὐδ' ἂν φόβηται ποτὲ ἐς τοῦθ' ἰκέσθαι surely ἂν goes with the inf. In the absence of further evidence as to the use of αὐχῶ c. aor. inf. in future sense, it is safer to join ἂν λαθεῖν. The use of ἐλπὶς ἦν etc. c. aor. inf. does not prove anything directly as to αὐχῶ. It is just possible that considerations of parsimony caused the suppression of a double ἂν in such combinations, leaving the finite verb and the infinitive equally subject to the influence of the single particle. Nor is this possibility excluded by Ar. *Thesm.* 524 τάδε γὰρ εἰπεῖν τὴν πανούργον...οὐκ ἂν φόβηται ἐν ἡμῖν οὐδὲ τολμήσας ποτ' ἂν.—ἡσχουν=*expected*.

1622. ἀλώσιμος: he had given his best ship, which could not have been overtaken.

1623. πονήσας: 'I would have used every effort, and perchance I might have caught them.' Notice the stress thrown upon the participle.

1625. ἦτις with causal force=*quae non narraverit*. The idiom is well explained in Rutherford's *Greek Syntax* § 39.

1627. οὗτος, 'ho there!' expresses a desire to attract attention, and often, though not here, implies impatience. It is not a rough or uncivil form of address (Jebb on Soph. *O. C.* 1627).—ποῖ...ποῖον, a double question as in 873.

1630. δοῦλος ὢν: it is very unusual for a chorus of women to be spoken of in the masc. sing. The only parallel cited is *Hipp.* 1105 sq. *J. T.* 1071 is rejected by most editors. In *Or.* 1038 Electra speaks of herself as τὸν Ἀγαμέμνονος γόνον. In the plural women regularly use the masc. when speaking of themselves.

1631. μὲν οὖν, 'nay, but'—corrective, as in the next line.

1633. γέ is elliptical here, taking the place of the omitted verb. So Aesch. *Prom.* 631 μήπω γε.—καλήν προδοσίαν, 'noble treachery.'

The oxymoron recalls the Sophoclean *δῖα πανουργήσασα*. The line is very similar to *I. A.* 1364 *AX.* *αἰρεθὲς ἐκὼν. ΚΑ. πονηρὰν γ' αἶρεσιν, μαιφονεῖν*. For the infin. see Goodw. § 770.

1638. *δῖα δρᾶν* depends on *κρατεῖς*, to be supplied from the preceding clause. *κρατεῖν*, *to prevail*, is constructed with an infinitive expressing what your superiority or predominance enables you to do: Thuc. 4. 104 *κρατοῦντες τῷ πλήθει ὥστε μὴ αὐτίκα τὰς πόλεις ἀνοίγεσθαι*, 6. 74 *ἐν ὅπλοις ὄντες ἐπεκράτουν μὴ δέχεσθαι τοὺς Ἀθηναίους*. W. G. Headlam in *C. R.* XIV. p. 200.

1642. The Dioscuri are now swung forward by the *μηχανή*, a kind of crane fitted with pulleys attached to a car or platform and fixed to the top of the stage buildings at the left-hand corner: for its employment and construction see Haigh's *Attic Theatre* p. 189 foll., and distinguish the *θεολογεῖον* *ibid.* p. 193. Their presence here serves to avert the murder of Theonoe and the Chorus, which would have been out of keeping with the character of the play, and to announce to the spectators the issue of Helen's voyage. The device of *θεὸς ἀπὸ μηχανῆς* is never employed by Aeschylus, and by Sophocles only in the *Philoctetes*, but occurs seven times in the extant plays of Euripides. Aristotle's criticism (*Poet.* 15. 7) is based upon the principle *ἄλογον μὴδὲν εἶναι ἐν τοῖς πράγμασιν*, i.e. within the action there must be nothing irrational. On the question how far Eur. can be justified for thus deviating from the previous type of tragedy see Introduction p. xxiii.

ὀργάς: 'passion.' For the plural see Kuehner-Gerth § 348, 3 (b), but Eur. employs singular and plural indifferently.—*φέρει*: 'art carried away, swayed'—used metaphorically of the feelings in *Ion* 1065 *ἔ φέρετ' ἑλπίς*, *H. F.* 1246 *ποῦ φέρη θυμούμενος*, and of external objects as the exciting cause *Hipp.* 197 *μύθοις ἄλλως φερόμεσθα*.

1643. *Θεοκλύμενε* is scanned as in 1168, but otherwise in 9.

1645. *ἐτικτεν*: 'to whom Leda once was mother.' For the imperf. see on 568.

1646. *οὐ* qualifies *πεπρωμένοις* only.—*γάμοις* is causal dative: 79 n.

1647. *ἐκγονος*: 318.

1650. *ἐς*. In the margin L has the curious note:—*δμολως τῷ Ὀμηρικῷ σχήματι ἀλλ' εἰ μὲν δώσουσι γέρας μεγάλθυμοι Ἀχαιοί*. This applies to the reading *εἰ* and is intended to illustrate the supposed ellipse of the apodosis.—*αἰ* is perfectly sound. The words *αἰ ἐς τ. π. χ.*=*δεῦρ' αἰ* (761 n.), and no objection should be raised to the order of the words: see on 719. An equally bold displacement of

a temporal adverb occurs in Soph. *Ant.* 750 ταύτην ποτ' οὐκ ἔσθ' ὡς ἐτι ζῶσαν γαμεῖς.

1653. That there is some corruption here is certain, but excision is no more than a provisional remedy. For παρέχειν ὄνομα see on 1100. The mss. punctuate before but not after οὐκέτι, but it is impossible to render 'no longer must she be yoked with you (τοῖσιν αὐτοῖς γ.),' taking οὐκέτι with the next line. On the other hand, to treat οὐκέτι (scil. χρη κείνην κατοικεῖν κ.τ.λ.) as the apodosis to the ἐπεὶ clause involves the adoption of Bothe's ἐν τοῖσι δ' in 1654, and καί...τοῦνομ' is meaningless unless a relative such as οὗ is substituted for καί.

1654. ἔξειχθαι, perf.=to remain in wedlock.

1655. συνοικῆσαι, ingressive aorist=to return to her husband's roof.

1656. μέλαν ξίφος: the epithet requires examination. In *Il.* 15. 713 μελάνδετος means 'bound with strips of black leather round the grip' (Leaf). But this archaeological sense was neglected by Eur., who employs the word simply as the equivalent of μέλας, as is shown by *Or.* 821 μελάνδετον φόνῳ ξίφος='empurpled with blood.' We must interpret similarly in *Phoen.* 1091, where the adj. is perhaps proleptic. The latter passage carries with it *Or.* 1472 παλεῖν λαϊμῶν ἐμελλεν ἔσω μέλαν ξίφος. Hence *Or.* 1148 φάσγανον μέλαν, *Bacch.* 628 κελαιῶν ξίφος, Soph. *Ant.* 231 κελαινοῖς ξίφεσιν, *Trach.* 851 κελαινὰ λόγχχα must be rendered 'grim, murderous.' The transition of meaning appears to be due rather to the association with blood than to the darkness of the metal (Hes. *Op.* 150).

1658. κἄν is a necessary correction here, since it is impossible that ἐξεσώσαμεν can stand for ἐξεσώσαμεν ἄν. Each case of the supposed rhetorical omission of ἄν must be judged on its own merits. In *Hec.* 1111 εἰ δὲ μὴ Φρυγῶν πύργους πεσόντας ἦσμεν Ἑλλήνων δορί, φόβον παρέσχεον οὐ μέσος ὄδε κτύπος Heath's παρέσχ' ἄν is probable, unless indeed the sentence is elliptical as in 1105 (n.). In *Bacch.* 1312 οὐδεὶς ὑβρίσει θεῶν εἰσορῶν τὸ σὸν κάρα· δικήν γὰρ ἀξίαν ἐλάμβανεν, the imperfect may be similar to ἀπώλλυτο (1081). In *Tro.* 399 Πάρις τ' ἐγήμε τὴν Διὸς γήμας δὲ μὴ, σιγῶμενον τὸ κύδος εἶχεν ἐν δόμοις, the particle may be supplied from the preceding sentence. See further Jebb on Soph. *El.* 914.

1660. τοῦ πεπρωμένου: the sentiment, which is here merely conventional, is fraught with deep religious meaning in Aesch. *Prom.* 518.

1662. αὐδῶ...λέγω: Cobet (*N. L.* p. 204) illustrates the combination of these words from *Phoen.* 568 σοὶ μὲν τὰδ' αὐδῶ· σοὶ δέ,

Πολύνεικες, λέγω, *ibid.* 778 σοὶ μὲν τὰδ' εἶπον· προσπόλοις δ' ἐμοῖς λέγω, *Suppl.* 1213.

1663. πλεῖν: the infin. is used for the 2nd person of the imperative (Goodw. § 784). A colon must be placed after λέγω. There is no more need to read πλεῖ here than to alter ἀμύνειν in the very similar passage *Or.* 622 sqq. Μενέλαε, σοὶ δὲ τάδε λέγω...μὴ τῷδ' ἀμύνειν φόνον...εἰ δ'.

1664. σωτήρη is the current title of Castor and Pollux: cf. *Or.* 1637, *El.* 993 βροτῶν ἐν ἀλὸς βοθλοῖς τιμὰς σωτήρας ἔχοντες. See also on 140.

1665. πόντον: acc. of space traversed as in 598 n.—παριπτεύοντε: 638 n.—πάτραν: 144 n.

1666. κάμψης: the metaphor is taken from the foot race at the games. κάμπτειν = to 'make' a certain point, thereby completing the prescribed distance or part of it. Since κάμπτειν νύσαν and κάμψαι διαύλου θάτερον κῶλον πάλιν (= to *finish*, not to *begin* the return lap) are alike possible, it follows that in the metaphorical usage we find indifferently κάμψαι τέλος βλου *El.* 956, *Hērōp.* 87 and κάμψαι βλον *Soph.* *O. C.* 91 and here. Cf. τὸν ἐξηκοστὸν ἥλιον κάμψαι *Herond. frag.* 13. It should be remembered that καμπτήρ is at once the turning point and the goal (πύματον καμπτήρα *Anthol.*, ὁ ὑπὲρ κείνου τοῦ βλου καμπτήρ *Herond.*). This consideration solves the difficulty pointed out by Cope on *Arist. Rhēt.* 3. 9. 2, who unnecessarily restricts the metaphor to the short race.

1667. θεῶς κεκλήση: Pausanias (3. 15. 3) mentions a shrine of Helen at Sparta, and Herodotus (6. 61) one at Therapne. Her apotheosis is recorded by other authors.

1668. ξένια: Musgrave quotes schol. *Pind. Ol.* 3. 67 ἡ γενομένη θυοία τοῖς Διοσκόροις ξενισμὸς καλεῖται.

1670. οἷ: 'and the place to which Hermes first reft thee from Sparta, when he had left his celestial home....' ὤρυσεν (= removed) has incurred unreasonable suspicion. οἷ, however, is required in place of οὖ, as is indicated by *sup.* 128. For the meaning and the gen. cf. *Hec.* 941 ναῦς...μ' ἀπὸ γᾶς ὤρυσεν Ἰλιάδος. So διορίσαι *sup.* 394, γόους δὲ ματρός ἐκ χειρῶν δρίξῃ *Ion* 1459.

1672. κλέψας: asyndeton of participles: cf. 597 n.—μή: for the use of this conjunction in pure final clauses see Goodw. § 315. It gives way in prose to *ὥνα μή* etc.

1673. φρουρόν: this is a long rocky island (now *Makronisi*) stretching along the E. coast of Attica immediately beyond Sunium.

It is deserted except in summer, when herdsmen cross over from the mainland. Homer mentions the island Craneae as the first stopping-place of Helen and Paris on their voyage from Lacedaemon to Troy (*Il.* 3. 445). This is identified by Strabo (9, p. 399) and others with the Attic island. Pausanias, on the other hand, while identifying Craneae with an island off Gytheum (3. 22. 1), mentions Helene as the place where Helen landed after the taking of Troy (1. 35. 1). Eur. naturally adapts tradition to his own version of the legend. For similar references to local archaeology cf. *EL* 1258, *I. T.* 1450.

1675. κλοπᾶς σᾶς, 'welcomed thee when torn by stealth from home.' σᾶς is objective and the phrase is parallel to τὰς ἐμὰς ἀναρπαγὰς (50 n.). Cf. *I. T.* 1424 ἐκβολὰς νεὼς δέξασθε = await the shipwreck. Observe that ἐκ δόμων qualifies the noun only: 1280 n.

1676. θεῶν πάρα is to be taken closely with ἐστὶ μόρσιμον. 'By the will of the gods,' lit. as issuing from them: cf. Soph. *Trach.* 596 μόνον παρ' ὑμῶν εὖ στεγασμένθ', Eur. *Or.* 69 κείνου πάρα σωθῶμεν.

1677. μακάρων νῆσον: the prophecy is based on *Od.* 4. 561 sqq. Homer however does not mention the Islands of the Blest, which first appear in Hes. *Op.* 169 and are placed in the far west by the stream of Oceanus. Those who are privileged to pass there continue in the full enjoyment of bodily existence: they are exempt from the lot of the shadowy phantoms in Hades. Cf. *Bacch.* 1339 μακάρων τ' ἐς αἶαν σὸν καθιδρῶσει βίον.

1678. τοὺς εὐγενεῖς γάρ: the sentiment is well suited to the haughty and somewhat superior tone of the Dioscuri; it appears again in *Heracl.* 302 τὸ δυστυχὲς γὰρ ἡγένηται ἀμύνεται τῆς δυσγενείας μᾶλλον. On a suitable occasion Euripides expresses himself very differently (*frag.* 336).

1680—1687 are very poor lines and there are good grounds for dissatisfaction. At the same time, Theoclymenus must have expressed his resignation to the divine will, much as Thoas does in *I. T.* 1475 sqq., and it is not easy to believe in a forger having cut out Eur.'s verses and substituted his own. The objections are: (1) μὲν in 1680 finds its true answer at ἴστον δ' in 1684, but this is obscured by 1682 sq.; (2) the emphatic ἐγὼ in 1682 is out of place, and δὲ is here an unsatisfactory substitute for γάρ; (3) 1683 is irrelevant, as the pursuit has already been abandoned at 1623. These difficulties would be removed by rejecting 1682, 3, which I have accordingly bracketed. Herwerden complains of the obscurity of τὰ...πέρα, but 'my former strife concerning your sister' well enough expresses the attitude which

he has hitherto maintained and now definitely abandons. 1684—7 are feebly expressed and exaggerated in sentiment, but not otherwise open to criticism.

1687. δ : for the gender see Madvig § 99 a and cf. *sup.* 1383, Soph. *O. T.* 542 τυραννίδα θηρᾶν, δ πλήθει χρημασίν θ' ἀλίσκεται.

1688—1692. This tail-piece is also found at the end of the *Alcestis*, *Bacchae* and *Andromache*. In the *Medea* the first line runs πολλῶν ταμίης Ζεὺς ἐν Ὀλύμπῳ. The anapaests were recited as the Chorus moved out of the Orchestra.

APPENDIX.

I. ON *π.* 58.

TO the statement in the note it should be added that the corrected reading of G is almost certainly an interpolation. As to the construction of the participle Goodwin § 850 remarks: 'The genitive absolute is regularly used only when a new subject is introduced into the sentence and not when the participle can be joined with any substantive already belonging to the construction. Yet this principle is sometimes violated, in order to make the participial clause more prominent and to express its relation (time, cause, etc.) with greater emphasis.' But to those who are not familiar with the examples this will not give a sufficiently strong impression either of the frequency of the licence or of the boldness with which it is employed. In Homer we may take as typical *Od.* 6. 155 *μάλα πού σφισι θυμὸς αἰὲν ἐνφροσύνῃσιν λαίνεται εἴνεκα σείο λυγρόωντων τοιόνδε θάλος χορὸν εἰσοιχνεύσαν* (where Ameis-Hentze in the Supplement collects copious parallels), and *ib.* 4. 646 *ἥ σε βίη δέκοντος ἀπήρα νῆα μέλαιναν*. It is true that in these instances the participles are not strictly 'absolute' (Monro *H. G.* § 243. 3 *d*'), but they none the less illustrate the flexibility of the participial construction. This is freely imitated by the Alexandrians: Theocr. 25. 66 *μή τί οἱ οὐ κατὰ καιρὸν ἔπος ποτιμυθήσαιο σπερχομένον*, and so *id.* 2. 80, 7. 25. We now come to the instances in tragedy. In Aesch. *Prom.* 860 sq. *Πελασγία δὲ δέξεται, θηλυκτόνῳ Ἀρεὶ δαμέντων νυκτιφρουρήτῳ θράσει*, if *δέξεται* is sound, the object must be the sons of Aegyptus, who are also referred to in *δαμέντων*. Anyhow Aeschylus did not shrink from the construction: *Ag.* 968 *καὶ σοῦ μολόντος δωματίῳ ἐστίαν, θάλπος μὲν ἐν χειμῶνι σημαίνει μολόν* and here for the first time we find the gen. abs. taking the place of a nom. So the gen. precedes in Soph. *Trach.* 803 *τοιαῦτ' ἐπισκῆψαντος ἐν μέσῳ σκάφει θέντες σφε κ.τ.λ.* Eur. *Trō.* 75 sq. is less violent, but *Med.* 909 *εἰκὸς γὰρ ὄργας θῆλυ ποιέσθαι γένος γάμους παρ-εμπολόντος ἀλλοίους πόσει* is peculiarly harsh, though not impossible.

The prose instances are no less remarkable, and Thucydides has been 'corrected' here and there in consequence: so 2. 83. 3 *ἐπειδὴ ἀντιπαραπλέοντας ἑώρων αὐτοὺς, παρὰ γῆν σφῶν κομιζομένων, καὶ... διαβαλλόντων...κατείδον τοὺς Ἀθηναίους* κ.τ.λ. (*διαβάλλοντες* Stahl); 3. 13. 7 *βοηθήσαντων δὲ ὑμῶν προθύμως πόλιν προσλήψεσθε* κ.τ.λ.; 8. 76. 4 *ἐχόντων γὰρ σφῶν τὸ πᾶν ναυτικὸν...ἀναγκάσειν*. Cf. 4. 73 *ἡσσηθέντων*, 5. 33 *ἐπικαλεσαμένων*, 7. 48 *θαλασσοκρατούντων*, and many others collected by Dobree, *Adv.* I p. 110. Of the examples which I have collected from Demosthenes the two following are the most striking: 43. 67 *τούτων οὐδὲν ἐμελε Θεοδόμῳ οὐδὲ Μακαράτῳ τούτῳ, ἀλλὰ τοῦτο μόνον, τὰ μὴ προσήκοντα ἑαυτοῖς ἔχειν, καὶ ἐγκαλεῖν ὅτι πολλὸν χρόνον ἐχόντων ἑαυτῶν τὸν κλῆρον νυνὶ ἀγωνίζονται* (=though they have long been in possession of the inheritance, only now are they put on their trial); 45. 13 *ἔβλησαντος μὲν γὰρ ὑπεύθυνον ἐλάβανον*. Cf. also Dem. 18. 33; 23. 107; 24. 158; 28. 1; 35. 46; 47. 47, 51. It does not appear necessary to carry the matter farther in justification of *γνότος* in the text.

2. ON *v.* 437.

The common view of sentences like *οὐ μὴ λαλήσεις* 'don't chatter' and *οὐ μὴ μόλῃ* 'he will not come' is that they are respectively to be explained on different lines, so that *οὐ μὴ λαλήσεις* is treated as interrogative (= 'will you not not-chat?'), while *οὐ μὴ μόλῃ* is possibly elliptical, 'there is no fear of his coming.' In order to give a single origin to both phrases, Prof. Goodwin denies that *οὐ μὴ λαλήσεις* is interrogative, and prefers to analyse it as arising from *οὐ μὴ λαλήσης*, which was originally the negative form of the cautious assertion *μὴ λαλήσης* 'perhaps you will talk.' Inasmuch, however, as the typical sentence in the text would, if treated as an example of *οὐ μὴ* prohibitive—since it is unquestionably interrogative—be fatal to his theory, Goodwin (§ 299) explains such cases as containing two separate questions put side by side and introduced by *οὐ* (*nonne*) and *μὴ* (*num*) respectively: 'Will you not depart and will you really annoy...?' But this theory has failed to receive much support, since it is open to the objection admirably put by Mr Whitelaw in *C. R.* x. p. 239 f. that it is impossible to dissociate the four types represented by:—

A. *Med.* 1151

οὐ μὴ δυσμενὴς ἔσῃ φίλοις,

παύσῃ δὲ θυμοῦ καὶ πάλιν στρέψεις κᾶρα; .

B. *Hipp.* 606

οὐ μὴ προσοίσσεις χεῖρα μηδ' ἄψῃ πέπλων;

C. This passage.

D. *Bacch.* 343 οὐ μὴ προσοίσεις χεῖρα, βακχεύσεις δ' ἰών,
μηδ' ἐξομόρῃ μωρίαν τὴν σὴν ἐμοί;

Now, though AB may be enunciative, C is certainly interrogative, while in D it is hard to accept Goodwin's view that οὐ qualifies προσοίσεις and ἐξομόρῃ but has no connexion with βακχεύσεις which stands in a parenthesis by itself. 'Don't touch me—but go and rage—and don't wipe off....' It is simpler to regard οὐ as equivalent to *nonne* in every case, so that it influences the verb in each separate clause. See further Jebb, Appendix to *Soph. Ai.* 75. But, if we admit that οὐ μὴ ὄχλον παρέξεις is interrogative, the appearance of μὴ instead of a second οὐ still requires explanation. Kuehner-Gerth § 387, 7 holds that this passage is an interrogative adaptation of the combined command and prohibition ἀπαλλάξῃ καὶ μὴ ὄχλον παρέξεις. This is based on the assumption that μὴ with the 2nd person future indicative is a legitimate form of prohibition, for which no evidence can be produced beyond *Dem.* 23. 117 ταύτην φυλάξετε τὴν πίστιν πρὸς τοῦτον τὸν Θράκα καὶ μὴ βουλήσεσθε εἰδέναι κ.τ.λ., and *Lys.* 29. 13 ἐὰν δὲ εὖ φρονήτε, καὶ νυνὶ τοῦτο φανερόν ποιήσετε, καὶ μηδεμίαν αὐτοῖς ἀδειαν δώσετε. This is insufficient to establish the general conclusion. Substantially the same explanation is given by Prof. Sonnenschein in *C. R.* xvi. pp. 165—169, although he reserves the possibility that οὐ μὴ παρέξεις; may have arisen by analogy from οὐ μὴ παράσχης; through the parallelism of οὐ παρέξεις; But, apart from the much-disputed passage of Aristophanes (*Nub.* 296 οὐ μὴ σκώψης μηδὲ ποιήσης ἅπερ οἱ τρυγοδαίμονες οὗτοι, ἀλλ' εὐφήμει), the type of prohibition οὐ μὴ παράσχης; does not occur. There remains Mr Whitelaw's view that of the two negatives οὐ has a special value, that of negative *assertion*, and that, wherever for any reason assertion is unsuitable, the negative used is μὴ. Thus 'οὐκ...οὐ μενεῖς; if we could have it, would mean 'is it not the case that you *will not* remain?' (=οὐκ ἀληθές, or δηλόν, ἔστιν ὅτι οὐ μενεῖς;) But the οὐ=nonne of οὐ μὴ μενεῖς; exhorts or commands us to do something, viz. to *not-remain*; and requires μὴ, just as ὅπως μὴ μενεῖς, with the same meaning, requires it.' *C. R.* xvi. p. 277. The doctrine is applied to the exceptional cases of μὴ c. fut. ind. cited above as well as to other irregularities in the use of μὴ in the same writer's paper in *C. R.* II. p. 322.

3. ON *v.* 587.

In the following remarks the instances of *τάχ' ἄν* (Soph. *O. T.* 523, *O. C.* 964, Plat. *Phædr.* 286 C, etc.) will be disregarded. In that particular combination *ἄν* loses its force altogether, so that *τάχ' ἄν* means simply *perhaps*, with *ἄν consopitum*. Thus in Ar. *Vesp.* 281 *τάχα δ' ἄν διὰ τὸν χθιζῶν ἄνθρωπον .. διὰ δὲ τοῦτ' ὀδυνῆθεις εἴτ' ἴσως κείται πυρέττων* that *τάχ' ἄν* qualifies *κείται πυρέττων* rather than *ὀδυνῆθεις* is indicated by the consideration that the Chorus are speculating as to the cause of Philocleon's non-appearance—'perhaps he lies abed of a fever'—and it is not the reason of his sickness but the fact itself which is doubtful. The general issue is clearly stated by Dr Verrall, who supports the construction in his note on Aesch. *Theb.* 696:—'Here *ἄν* with the past tense of the indicative signifies, not what would have happened upon certain conditions, but what, as is conjectured, may or must have happened under the known conditions.' Now, from the nature of the case, in speaking of the past, the conditions are generally known, and, if in dealing with such known conditions it is required to represent the occurrence of a past fact as contingent, the condition itself (whether express or implied) is naturally unreal. Thus 1605 *τοὺς δὲ κειμένους νεκροὺς ἄν εἶδες* implies 'if you had been present, which you were not'; Xen. *Hell.* 1. 7. 7 *ἔδοξε δὲ ἀναβαλέσθαι εἰς ἑτέραν ἐκκλησίαν* *τότε γὰρ ὅψ' ἦν, καὶ τὰς χεῖρας οὐκ ἄν καθεώρων* implies 'if an adjournment had not taken place.' If, on the other hand, the conditions are unknown, the hypothetical sentence will generally be of the type known as the past particular (Goodw. § 402). But we may desire to refer to a series of possible occurrences, opportunities for which did in fact occur. The conditions are then not so much unreal as indeterminate. Where the protasis is expressed the sentence conforms to the type of the past general (Goodw. § 462). But in the absence of a definite protasis we may have the aor. indic. with *ἄν*, where the particle denotes that the action of the verb is subject to limitations to be gathered from the context: Ar. *Ran.* 1021 *τοὺς ἔπ' ἐπὶ Θήβας· ὁ θεασάμενος πᾶς ἄν τις ἀνὴρ ἡράσθη δάϊος εἶναι*. These instances are not practically to be distinguished from those of the iterative *ἄν*, and it is precisely in such circumstances that the latter idiom takes its rise. Thus in Ar. *Nub.* 1402 *ἐγὼ γὰρ ὅτε μὲν ἰππικῇ τὸν νοῦν μόνον προσεῖχον, οὐδ' ἄν τρὶ' εἰπεῖν ῥήμαθ' ὁδὸς τ' ἢ πρὶν ἐξαμαρτεῖν* it is not easy to decide between the claims of the potential and the iterative. Hence much difference of opinion in the interpretation of particular passages: Plat. *Apol.* 18 C

ἐπειτὰ εἰσιν οὗτοι οἱ κατήγοροι... ἐν ταύτῃ τῇ ἡλικίᾳ λέγοντες πρὸς ὑμᾶς, ἐν ᾗ ἂν μάλιστα ἐπιστεύσατε ('men who have been in the habit of speaking to you at that time of life, in which you would be most likely to believe them'—see Adam's note). Nor need any difficulty be found in Antiph. 6. 11 ὥσπερ ἂν ᾔδιστα καὶ ἐπιτηδεύτατα ἀμφοτέροις ἐλγίγντο, ἐγὼ μὲν ἐκέλευον καὶ ἡγούμεν, οἱ δ' ἐκόντες καὶ βουλόμενοι ἔπεμπον ('as might be in each case most agreeable to the parties concerned'). But it is another thing to conclude that the same principle extends to the consequence of a single definite contingency conceived as actually occurring. Apart from the present passage, the alleged examples are the following. In Aesch. *Ag.* 933 ἠὲξ θεοῖς δέσας ἂν ὦδ' ἔρδειν τάδε Sidgwick renders 'perchance in fear thou mad'st this vow,' but there are several other views and Hermann reads δέσασαν. The MSS. reading of *ibid.* 1252 is ἡ κάρτ' ἂρ' ἂν παρεσκόπεις χρησμῶν ἐμῶν, but ἡ κάρτα τὰρα παρεκόπη is commonly accepted from Hartung. In Soph. *Phil.* 572 πρὸς ποῖον ἂν τόνδ' αὐτὸς οὐδυσσεὺς ἐπλεῖ; Dobree's αὐ should be adopted, and in Eur. *I. T.* 385 οὐκ ἔσθ' ὅπως ἔτεκεν ἂν ἡ Διὸς δάμαρ Δητῶ τσαύτην ἀμαθίαν Porson's ἐτικτεν. Thuc. 5. 9. 3 τοὺς γὰρ ἐναντίους εἰκάξω καταφρονήσει τε ἡμῶν καὶ οὐκ ἂν ἐλπίσαντας ὥς ἂν ἐπεξέλθοι τις αὐτοῖς ἐς μάχην ἀναβῆναι κ.τ.λ. is rendered by Stahl 'quod non videntur suspicari esse quemquam iis proditum esse ad pugnam,' but there are other possibilities. Thus, the evidence will not warrant the conclusion that ἂν in combination with a past tense of the indicative can be rendered indiscriminately by *perhaps, conjecturally, presumably or certainly* according to the requirements of the context.

4. ON v. 886.

Herwerden interprets his reading as '*nuptias quas non uenales fuisse nunc apparet.*' For this he is taken to task by Wecklein in the *Sitzungsberichte der k. Akademie der Wissenschaften zu München* for 1896, who supposes that the proximity of *πριαμένη* has been the cause of a mistranslation. Now it is common knowledge that *ὠνητός* may in general be properly rendered by *uenalis*. Hence the objection must be that, with *πριαμένη* preceding, the *buyer* of Helen's γάμοι ought to be not Paris, but Cypris. In English 'buying the prize of beauty for Helen's hand which could not be bought' (by another) might be open to criticism, but the same considerations do not apply to the present passage. In the first place, *πριασθαι* and *ὠνεῖσθαι* belong to different

stems, so that *ὠνητοῖς* might refer to the other party to the bargain without *immediately* recalling *πριαμένη*. Further, this is a case of barter rather than of sale and purchase, and *ὠνητά* is treated by Pollux (3. 127) as an ordinary equivalent of *marketable wares*. Indeed so far is *ὠνητός* from being limited in its application to the goods for which a money equivalent is given that it can be used of the medium of exchange itself: Plut. *Aem. Paull.* 12 οἱ τῷ τὰ πράγματα τῶν χρημάτων ὠνητά, μὴ τὰ χρήματα τῶν πραγμάτων ἡγεῖσθαι πάντων ἐκράτησαν.

5. ON *v.* 1132.

The principal views that have been taken of this desperate passage are as follows:—

(1) Those which give substantially the same interpretation as that advocated in the note.

(a) Kirchhoff wrote *ἀλλίμενα δ' ὄρια μέλεα βαρβαρ' ἐστάλη δε ἔσυντο*. There is something to be said for *ὄρια* (*v.* note), but *ἐστάλη* is improbable.

(b) W. G. Clark's reading is very artificial: *ἀλλίμενα δ' ὄρεα σύ, Μενέλα', ἄρ' οὐ 'στάλης, ἔτ' ἔσυντο*.

(c) Herwerden's *ὄρεα βαρβάρᾳ Μενέλας στόλῳ ποτέσυντο* is unexceptionable in point of sense, but goes very wide of the tradition.

(d) Bamberger's *βαρβάρους τ' ἄλας ὁδ' ἔσυντο* is ingenious ('was borne on uncouth wanderings'), but the clauses are abrupt and awkwardly combined.

(2) Hermann's ingenious but unfortunate *Μάλεα* for *μέλεα* has led to much darkening of counsel. Schneidewin's *ἀλλίμενα δ' ἔκχε Μάλεα, βαρβάρους τάλας* reverses the natural order of the clauses, since we should rather expect to find that *after* reaching Malea Menelaus was driven to Egypt. Paley suggests *ἀλλίμενα δ' ὄρε' ἀπέλασε Μενέλεω στολάν* i.e. that Menelaus was driven by adverse winds from Greece to Egypt. Wecklein inclines to combine several of these readings *ἀλλίμενα δ' ὄρεα Μάλεα, βαρβάρους δ' ἄλας ποτέσυντο*.

(3) Some of the older editors reading *ἀλλίμεν' ἄν' ὄρεα* attached these words to *δόλιον ἄστερα λάμψας*. Camper's reading may be taken as an example: *ἀλλίμεν' ἄν' ὄρεα μέλεα βαρβάρων, τάλας*, where *βαρβάρων* is strange.

6. ON *v.* 1353 *sq.*

Very various meanings have been elicited from these obscure lines.

(1) Canter, substituting *δν* for *ὦν* and retaining the MSS. *ἐπύρωσας*, started the common interpretation. According to this, Persephone is the subject of *ἐπύρωσας*, and the allusion is to her having unlawfully inflamed the passion of Pluto and neglected the rites of the Great Mother. So Dindorf, adopting *δν* but preferring *ἐπύρωσας ἐν γὰρ θαλάμοις* in 1354, owing to the doubt as to the legitimacy of *πυροῦν* = *incendere*.

(2) Musgrave read *ὦν οὐ θέμις οὐδ' ὅσῃα ἔκυρσας ὡμὰ θαλάμοις*, and found a reference to 'labes, quam Helena, a Theseo olim per uim compressa, ex illo stupro contraxerat: qua non rite sacrificiis procurata, succensuit ei Magna Mater.'

(3) Many think that there is an allusion to Paris' unlawful passion for Helen. So Hermann, with *'πύρωσας ἐν σοῖς θαλάμοις*. Paley prefers *ὦν οὐ θέμις σ' οὐδ' ὅσῃα ἔκυρσας εὐνῶν θαλάμοις*:—'A union which it was unlawful and unholy for you to have (*κύρσαι*), you met with in your own marriage chamber.'

(4) Schenkl proposed:—*σὺ δ', οὐ θέμις σ' οὐδ' ὅσῃα, ὑπνώσσεις ἐν σοῖς θαλάμοις, μήτηρ τ' εἶχες κ.τ.λ.* with the meaning that Helen is responsible for all her sufferings by reason of her not having taken part in the *παννυχίδες* of Rhea—preferring to sleep in her chamber. Lightfoot's view is somewhat similar: *οἷ' οὐ θέμις σ' οὐδ' ὅσῃα 'πύρωσας ἱρ' ἐν θαλάμοις*.

METRICAL ANALYSIS.

IN the following pages the metrical schemes of Dr J. H. H. Schmidt are adopted with certain minor alterations. A note is inserted wherever the scheme does not correspond with the printed text. The student should be warned that, although much has been cleared up by modern research, there are still many gaps in our knowledge—in particular as to the exact degree of correspondence required between strophe and antistrophe and their subdivision into sentences and periods. Many of the details in these schemes must, therefore, be considered provisional. Recent editors have displayed a reaction against the tendency to alter the text solely for metrical reasons. The reasons for this have been clearly explained by Dr Verrall in his editions of Aeschylus.

A brief explanation of the terminology and symbols employed may be found useful.

Arsis is that syllable of the foot on which the chief strength of tone or ictus rests. The remainder of the foot is called the *thesis*. [These terms are now applied to the raising and lowering of the voice. This is a reversal of Greek usage, according to which *thesis*=putting down the foot and *apous*=lifting it.]



Anacrusis is the name given to the introductory syllable or syllables which precede the opening of a measure. It is equivalent in value to the thesis of the foot on which the rhythm is based and is followed by the symbol : separating it from the verse itself.

An *Irrational Syllable* is marked > to indicate that the metrical value which it bears is different from its apparent time value. The ordinary case is where a long syllable is scanned as a short.

The ordinary case of *Syncope* is where a long syllable (μακρὰ τρῶνυς) is made equal to three short syllables as the metrical substitute for ~ or ~~~. When so employed, it is marked L.

Correptio occurs when two short syllables have the value of one and is denoted by the symbol ω.

The *Pause* Λ represents the thesis of the incomplete foot at the end of a verse and is equal to one short syllable.

The *Cyclic Dactyl* is a dactyl taking the place of a trochee and written $\sim\sim$, being equivalent in metrical value to three short syllables. The musical relation of the cyclic to the true dactyl is that of  to .

Colon is the name given to a definite number of metrical feet combined in a verse or sentence. In metrical systems the symbol \parallel marks the conclusion of a colon. A number of cola which correspond accurately with each other are united to form a *rhythmical period*, the conclusion of which is marked \parallel . Each strophe generally contains more than one rhythmical period.

The principal metres which are employed in the lyrical portions of the *Helena* are as follows:—

Choreic at 164 ff., 330 ff. The basis of this metre is the choree (trochee), which is represented also by the tribrach or *τρίσημος*. When catalectic, the thesis of the last foot in each colon is replaced by the pause Λ .

Logaoedic at 515 ff., 1107 ff., 1301 ff., 1451 ff. The metrical basis is the trochee, for which the cyclic dactyl may be substituted. The name is thus explained:—*λογαοδικὰ ταῦτα καλεῖται ὅτι ὁ μὲν δάκτυλος ἀοιδοῖς μᾶλλον ἐπιτήδειος ὁ δὲ τροχαῖος λογογράφοις* (Hephaestion, p. 43, 8, ed. Gaisf.). The colon may consist of any number of feet from two to six. According to the position and number of the trisyllabic feet a great variety of different forms is possible. The most common type is the tetrapody containing only one dactyl; this is called by the name *Glyconic*, and either 1st, 2nd or 3rd according to the position of the dactyl in the verse; it is found either with or without anacrusis.

Dochmiac at 625 ff. The dochmius is described as *ὀκτώσημος ποὺς* of which the normal form is $\sim\sim\sim\sim\sim^1$. In place of either of the two short syllables an irrational long is often found, and all the long syllables are subject to resolution, so that no less than 32 possible variations of the dochmiac are recorded². The metre is especially employed to express

¹ The analysis of the metre in the following scheme assumes that the dochmius should be resolved as a catalectic Bacchiac dimeter, but this is very doubtful: see Gleditsch in Müller's *Handbuch*, vol. II. p. 766.

² See Gleditsch, u. s. p. 765.

strong phases of emotion: *πολύς ἐστιν ἐν θρηνηδίᾳ καὶ ἐπιτήδειος πρὸς θρήνους καὶ στεναγμούς* (schol. Aesch. *Theb.* 103). Hence its principal occurrence is in Monodies and Kommoi. The greater resolution of the long syllables expresses an increased degree of excitement.

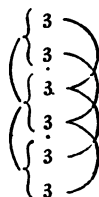
Occasional *dactylic* verses occur, and here and there there may be a doubt as to whether the real character of a period is more properly choreic or logaoedic.

164—251.

PROOD.

$\begin{array}{l} \sim\sim | \sim\sim | -, \sim\sim || \sim\sim | \sim\sim | -- || \\ \sim\sim | -- | -, \sim\sim || \sim\sim | \sim\sim | -- || \\ \sim\sim | -- | -, - || \sim\sim | \\ -- \end{array}$
165

dact.



STR. α'. (Choreic.)

I. $\begin{array}{l} \sim\sim | \sim\sim | \sim\sim | \text{L} || \sim\sim | \sim\sim | \sim\sim | -\wedge || \\ > : \sim\sim | \sim\sim | \sim\sim | \text{L} || \sim\sim | \sim\sim | \sim\sim | -\wedge || \\ \sim\sim | -> | \sim\sim | \sim\sim | \sim\sim | -\wedge || \end{array}$
171=183

II. $\begin{array}{l} \sim\sim | \sim\sim | \sim\sim | \sim\sim || \sim\sim | \sim\sim | \sim\sim | \sim\sim || \\ > : \sim\sim | -> | \sim\sim | \sim\sim | \text{L} | -\wedge || \end{array}$

III. $\begin{array}{l} > : \sim\sim | \sim\sim | \sim\sim | \sim\sim || \\ \sim\sim | \sim\sim | \sim\sim | \sim\sim || \\ \sim\sim | \sim\sim | \sim\sim | \sim\sim || \\ > : \text{L} | \text{L} | \sim\sim | \sim\sim | \sim\sim | -\wedge || \end{array}$
175=187

$$\text{I. } \left(\begin{array}{c} 4 \\ 4 \\ \vdots \\ 4 \\ 4 \end{array} \right) \\ \cdot \\ 6 = \epsilon\pi.$$

$$\text{II. } \begin{array}{c} 4 \\ 4 \\ \vdots \\ 6 = \epsilon\pi. \end{array}$$

$$\text{III. } \left(\begin{array}{c} 4 \\ \vdots \\ 4 \\ \vdots \\ 4 \end{array} \right) \\ \cdot \\ 6 = \epsilon\pi.$$

170=182. With $\tau\delta\nu$ and $\tau\alpha\iota\varsigma$ omitted | \perp | takes the place of | $->$ |.

171=183. Schmidt inserts $\sigma\gamma\alpha$ before $\theta\delta\lambda\pi\omega\sigma'$. With the reading of the text the lines scan

$$-\zeta \mid -\zeta \mid \omega\omega\omega \mid -\omega \mid -\lambda \parallel$$

175 f.=187 f. According to Schmidt's scansion the lines should end with $\phi\omega\nu\iota\alpha \mid \delta\acute{\alpha}\kappa\rho\nu\sigma\iota \mid \nu\acute{o}\chi\iota\alpha \mid$. The antistrophe is arranged so as to correspond. He reads $\Phi\epsilon\rho\sigma\acute{\epsilon}\phi\alpha\sigma\sigma\alpha$ in 175.

According to some metricians, the whole of the Parodos should be regarded as iambo-trochaic in character. This also applies to the duologue starting at v. 330. See Gleditsch in *Handbuch d. Klass. Alter.* II. p. 737.


STR. β' . (Choreic.)

$$\begin{array}{l} \text{I. } \begin{array}{l} \omega : -\omega \mid -> \mid -\omega \mid -\omega \mid -\omega \mid -\lambda \parallel \\ > : -\omega \mid -\omega \mid -\lambda \parallel \\ > : -\omega \mid \perp \mid -\lambda \parallel \\ \omega : \omega\omega\omega \mid \omega\omega\omega \mid \omega\omega\omega \mid \omega\omega\omega \mid -\omega \mid -\lambda \parallel \end{array} \quad 195=214 \end{array}$$

$$\text{II. } -\omega \mid -\omega \mid -\omega \mid \perp, \parallel \omega\omega\omega \mid -\omega \mid -\omega \mid -\lambda \parallel$$

$$\begin{array}{l} \text{III. } \begin{array}{l} \omega\omega\omega \mid -\omega \mid -\omega \mid \perp, \parallel \omega\omega\omega \mid \omega\omega\omega \mid \omega\omega\omega \mid -\lambda \parallel \\ > : -\omega \mid -\omega \mid -\lambda \parallel \\ \omega\omega\omega \mid \omega\omega\omega \mid \perp \mid \perp \parallel -\omega \mid -\omega \mid \omega\omega\omega \mid -\lambda \parallel \end{array} \quad 200=219 \end{array}$$

$$\begin{array}{l} \text{IV. } \begin{array}{l} \omega\omega\omega \mid \omega\omega\omega \mid \omega\omega\omega \mid \perp, \parallel \omega\omega\omega \mid \omega\omega\omega \mid -\omega \mid -\lambda \parallel \\ -\omega \mid -\omega \mid -\omega \mid -\omega, \parallel \omega\omega\omega \mid \omega\omega\omega \mid \omega\omega\omega \mid \omega\omega\omega \parallel \end{array} \quad 206=225 \end{array}$$

V. 

I. $\begin{pmatrix} 6 \\ 3 \\ 3 \\ 3 \\ 6 \end{pmatrix}$ II. $\begin{pmatrix} 4 \\ 4 \end{pmatrix}$ III. $\left\{ \begin{pmatrix} 4 \\ 4 \\ 3 \\ 4 \\ 4 \end{pmatrix} \right\}$ IV. $\left\{ \begin{pmatrix} 4 \\ 4 \\ 4 \\ 4 \\ 4 \end{pmatrix} \right\}$ V. $\begin{pmatrix} 6 \\ 4 \\ 4 \\ 6 \end{pmatrix}$

The division into cola works out easily in this system. The only exception will be found in vv. 201=220, where Schmidt's system requires breaks at *αλοχύ-vas* and *οὐκ ἐν-δαμμονεῖ*.

EPOD. (Choreic.)

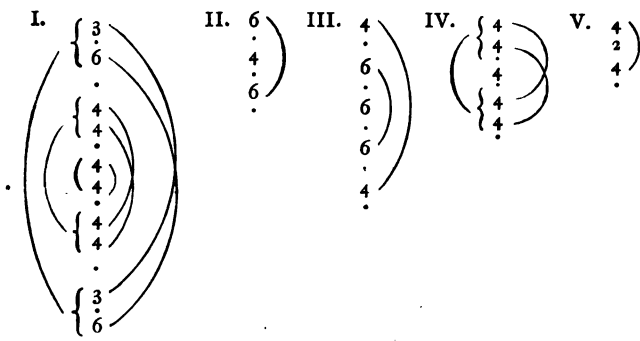
I. $\begin{array}{l} > : - \cup | - \cup | - \wedge || \\ - \cup | \cup | - \cup | - \cup | - \cup | - \wedge || \\ \cup \cup | \cup | \cup \cup | - \cup, || - \cup | \cup | \cup | - \wedge || \\ \cup : - \cup | - \cup | - \cup | \cup, || - \cup | - \cup | - \cup | - \wedge || \\ \cup \cup | - \cup | - \wedge || \\ - \cup | \cup | - \cup | \cup \cup | - \cup | - \wedge || \end{array}$ 230 [235]

II. $\begin{array}{l} - \cup | \cup \cup | - \cup | - \cup | - \cup | - \wedge || \\ \cup \cup | - \cup | - \cup | \cup \cup || \\ \cup \cup | \cup | - \cup | - \cup | - \cup | - \wedge || \end{array}$ 240

III. $\begin{array}{l} - \cup | - \cup | - \cup | - \wedge || \\ \cup \cup | - \cup | - \cup | - \cup | \cup | - \wedge || \\ \cup : - \cup | - \cup | - \cup | - \cup | - \cup | - \wedge || \\ - \cup | \cup \cup | \cup \cup | - \cup | - \cup | - \wedge || \\ \cup \cup | \cup \cup | - \cup | - \cup || \end{array}$ 245

IV. $\begin{array}{l} - \cup | \cup | - \cup | - \cup, || - \cup | - \cup | - \cup | - \wedge || \\ - \cup | - \cup | - \cup | - \cup || \\ \cup \cup | - \cup | - \cup | \cup \cup, || \cup \cup | - \cup | - \cup | - \wedge || \end{array}$

V. $\cup \cup | \cup \cup | \cup \cup | - \cup || - \cup | - \cup, || - \cup | \cup \cup | - \cup | - \wedge ||$ 250



The following alterations in the arrangement of the lines are required to suit the above system:—

231 ends with *τεύκαν*.

232 ends with σκάφος συν-αρμόσας.

233 ends with ὁ Πριαμίδας.

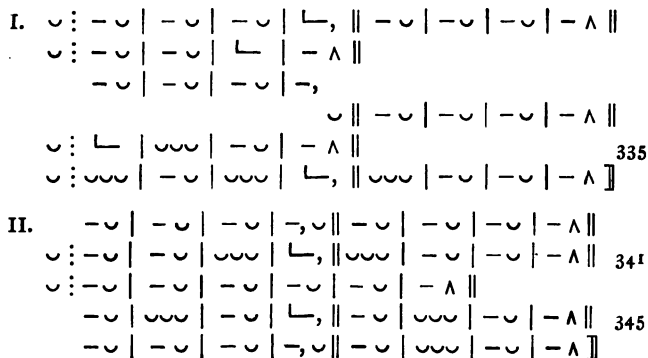
237, γάμον ἐμὸν precedes ὡς ἔλοι and <αὐτός> is inserted before it.

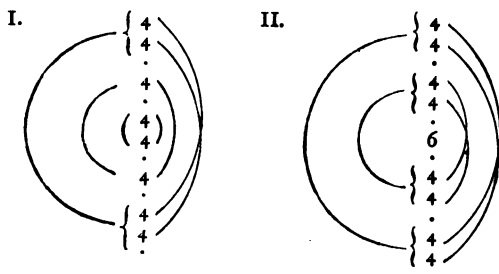
240 begins with *Πριαμίδαῖς*.

245 ends with Χαλκίοικον.

330—385.

STR. α' . (Choreic.)





336. The above scheme requires the order $\lambda\delta\gamma\alpha\nu\delta\alpha\kappa\rho\upsilon\beta\epsilon\pi\tau'$.
342, 3 are joined in one metrical hexapody.

STR. β' . (Choreic and dactylic.)

- I. $\cup\cup\cup | \cup\cup\cup | \cup\cup\cup | \cup\cup\cup, || \cup\cup\cup | -\cup | \cup\cup\cup | -\cup]]$
- II. $\cup | \cup | -\cup | -\cup, || -\cup | \cup, || -\cup | \cup\cup\cup | -\cup | -\cup]]$ 351
- III. $\cup\cup\cup | -> | -\cup | \cup\cup, \cup || -\cup | -\cup | -\cup ||$
 $-\cup | -\cup | -\cup | -\cup, || -\cup | -\cup | -\cup]]$ 355
- IV. $-\cup\cup | -\cup\cup | -, \cup || -\cup\cup | -\cup\cup | -- ||$
 $-\cup | -\cup | -\cup | -\cup]]$
- V. $-\cup | -> | -\cup | \cup || -\cup | \cup | -\cup | \cup\cup, \cup ||$
 $-\cup | -\cup | -\cup | -\cup]]$
- VI. $-\cup | \cup\cup\cup | -\cup | -, \cup || -\cup | \cup\cup\cup | -\cup | -\cup]]$ 361
- I. $\begin{pmatrix} 4 \\ 4 \\ . \end{pmatrix}$ II. $\begin{pmatrix} 4 \\ 2 \\ 4 \\ . \end{pmatrix}$ III. $\begin{pmatrix} 4 \\ 13 \\ . \\ 4 \\ 3 \end{pmatrix}$ IV. dact. $\begin{pmatrix} 3 \\ 3 \end{pmatrix}$ V. $\begin{pmatrix} 4 \\ 4 \\ 4 \\ . \end{pmatrix}$ VI. $\begin{pmatrix} 4 \\ 4 \\ . \end{pmatrix}$
ch. $\begin{pmatrix} 4 \\ 4 \end{pmatrix} = \epsilon\pi.$

350. *ἀνδρὸς* is placed before *εἰ βάξῃς*, the words *ἀνδρὸς εἰ* forming a dipody.

352. *τί τὰδ' ἀσύνετα*; these words are ejected as a gloss.

353. The cola divide thus:—*αἰώρημα διὰ δέ-ρης*.

358. Divide thus:—*τῷ τε συρτήγων ἀοι-δὸν κ.τ.λ.*

STR. γ'. (Choreic.)

- I. $\cup : - \cup | - \cup | \cup | - \wedge ||$
 $\cup : - \cup | \cup, || - \cup | - \cup | \cup \cup | - \wedge ||$
- II. $\cup \cup | - \cup | \cup \cup | \cup \cup, || \cup \cup | - \cup | \cup \cup | \cup \cup ||$
 $\cup \cup | \cup \cup | \cup \cup | \cup \cup, || \cup \cup | \cup \cup | \cup \cup | - \cup ||$ 365
 $- \cup | - \cup | \cup | - \wedge ||$
- III. $\cup \cup | - \cup | - \cup | - \wedge ||$
 $\cup : - \cup | - \cup | - \cup | - \cup | - \cup | - \wedge ||$
 $- \cup | \cup \cup | \cup | - \wedge ||$
- IV. $\cup : - \cup | - \cup | \cup | -, \omega || - \cup | \cup \cup | \cup | - \wedge ||$
 $\cup \cup | - \cup | \cup \cup | - \cup, || \cup \cup | \cup \cup | \cup \cup | - \wedge ||$
 $\cup : \cup | \cup | - \cup | - \cup | \cup | - \wedge ||$ 374

I. $\begin{pmatrix} 4 \\ 2 \\ 4 \\ \cdot \end{pmatrix}$

II. $\begin{pmatrix} \{ 4 \\ 4 \\ \cdot \\ 4 \\ 4 \end{pmatrix}$
 $\cdot = \epsilon\pi.$

III. $\begin{pmatrix} 4 \\ 6 \\ 4 \\ \cdot \end{pmatrix}$

IV. $\begin{pmatrix} \{ 4 \\ 4 \\ \cdot \\ 4 \\ 4 \end{pmatrix}$
 $\cdot = \epsilon\pi.$

362. Reading *τάλαινα Τροία*.

366. Schmidt assumes a lacuna here, reading *ἐλαβε πάθεα <πόλιν ἀπασαν> ματέρας τ' ἀπαιδας*.

374. Schmidt reads *ἐδυσεν*.

STR. δ'. (Dactylic.)

- I. $- \cup \cup | - \cup \cup | - \cup \cup | - \cup \cup ||$
 $- - | - \cup \cup | - \cup \cup | -, \cup \cup || - \cup \cup | - \cup \cup | \cup | - \wedge ||$ 375

II.	- ∞	- ∞	- ∞	- ∞		
	- -	- -	- ∞	- -		
	- -	- -	- ∞	- -		380
	- ∞	- ∞	- ∞	- ∞		
	- ∞	- ∞	- ∞	- -		
	- ∞	- ∞	- -	- ∞	- -	

III.	∞ :	- ∞	- ∞	- ∞	- ∞		
	- ∞	- -	∞	- -			385

I. $\begin{array}{c} 4 \\ \vdots \\ 4 \\ + \end{array} \right)$

II. $\begin{array}{c} 4 \\ \vdots \\ 4 \\ \vdots \\ 4 \\ \vdots \\ 4 \\ \vdots \\ 5 \end{array} \right) = \epsilon\pi.$

III. $\begin{array}{c} 4 \\ \vdots \\ 4 \\ \vdots \end{array} \right)$

The divisions in the lines do not exactly correspond with the text as printed but will be easily followed.

379 is rejected.

380. Reading *ἐξάλλαξας κἀχθεα*.

382. *καλλοσύνας ἔνεκεν μακαρίζω* precedes *χρυσοκέρατ' ἔλαφον Τιτανίδα κούραν*. *Μέροπος* is omitted.

385. With *πολλούς* for *όλομένους*.

515--527.

(Logaoedic).

I.	> :	- ∞	∞	- ∞	∞	- ∞	- ∞		515
	∞ :	∞	∞ ∞	- ∞	- >				
	∞ :	∞	∞ ∞	- ∞	- >				

II.	∞ :	∞ ∞	- ∞	- ∞		
		∞ ∞	∞ ∞	∞	- ∞	
	> :	∞ ∞	∞ ∞	- ∞		520

III. > : ~ ~ | L | ~ ~ | L, || - > | ~ ~ | L | - ^ ||
 ~ : - > | ~ ~ | - ^ ||
 ~ : L | ~ ~ | - ~ | L || ~ ~ | ~ ~ | - ~ | - ^ ||
 > : ~ ~ | ~ ~ | - ^ ||
 - > | ~ ~ | L | - ^ ||

I. 6=πρ.

$$\begin{array}{c} \cdot \\ 4 \\ \cdot \end{array} \Bigg)$$

II. 3

$$\begin{array}{c} 3 \\ \cdot \\ 4 \\ \cdot \\ 3 \end{array} \Bigg)$$

III.

$$\left\{ \begin{array}{c} 4 \\ \cdot \\ 3 \\ \cdot \\ 4 \\ \cdot \\ 4 \\ \cdot \\ 3 \\ \cdot \end{array} \right\}$$

4=επ.

625—697.

KOMMA α'.

2 Iambic trimeters

~ : ~ ~ - ~ | -, ~ || ~ ~ - ~ | - ^ ||
 ~ : ~ ~ ~ ~ | ~ ~ ^ ||
 ~ : ~ ~ - ~ | -, ~ || ~ ~ - ~ | - ^ ||

2 Iambic trimeters

$$\left(\begin{array}{c} \{ \text{do} \\ \cdot \\ \text{do} \\ \cdot \\ \text{do} \\ \cdot \\ \text{do} \\ \cdot \\ \text{do} \} \end{array} \right)$$

KOMMA β'.

I. ~ | - ~ | - ~ | - ~ | - ~ | L | - ^ ||
 ~ : - ~ | - ~ | - ~ | - ~ | L | - ^ ||

II. ~ : ~ ~ - ~ | ~ ~, ~ || ~ ~ - ~ | - ^ ||
 - ~ | L | - ~ | - ^ ||

I. ch. 6)
6
II. do)
do)
ch. 4 = επ.

ΚΟΜΜΑ γ'.

I. > : - ∪ | - ∪ | - ∪ | - ∪ | - ∪ | - ∪ ||
∪ : - ∪ | - ∪ | - ∪ | - ∪ | - ∪ | - ∪ ||

II. > : ∪ ∪ - ∪ | -, ∪ || -- > | - ∪ ||
ω : ∪ ∪ | ∪ ∪ | - ∪ | - ∪ ||

trimeter Iambic

∪ : -- ∪ | -- ∪ | -- ∪ | -- ∪ | -- ∪ ||

640

I. ch. 6)
6
II. do)
do)
log. 4)
trim.)
ba. 5)

ΚΟΜΜΑ δ .

ω : ∪ ∪ | ∪ ∪ | ∪ ∪ | - ∪ | - ∪ | - ∪ ||
∪ : ∪ ∪ - ∪ | -, ∪ || -- ∪ | - ∪ ||

2 trimeter Iambics

645

log. 6 = επ.

do)
do)
.

ΚΟΜΜΑ ε'.

∪ : - ∪ | - ∪ ||
∪ : ∪ ∪ - ∪ | -, ∪ || ∪ ∪ -- > | - ∪ ||
∪ : ∪ ∪ ∪ ∪ | ∪ ∪ ∪ ||
∪ : ∪ ∪ -- > | -, ∪ || ∪ ∪ - ∪ | - ∪ ||

650

do = πρ.
 $\left(\begin{array}{c} \text{do} \\ \cdot \\ \text{do} \\ \cdot \\ \text{do} \\ \cdot \\ \text{do} \\ \cdot \\ \text{do} \end{array} \right)$

650. Reading πῶσιν ἔχομεν ἔχομεν | δὲ ἔμενον Τροίας.

ΚΟΜΜΑ 5'.

2 Iambic trimeters

υ :: υ υ υ υ υ | - υ || - υ υ υ | - ^ ||
 υ :: υ υ - > | - ^ ||
 $\left(\begin{array}{c} \text{do} \\ \cdot \\ \text{do} \\ \cdot \\ \text{do} \end{array} \right)$

655

ΚΟΜΜΑ 5'.

trimeter Iambic

ω :: ~ υ | - υ | - > | - ^ ||

trimeter Iambic

υ :: - - υ | -, υ || υ υ - > | - ^ ||

trimeter Iambic

660

log. 4 = πρ.

$\left(\begin{array}{c} \text{do} \\ \cdot \\ \text{do} \end{array} \right)$

ΚΟΜΜΑ 7'.

υ :: ~ υ | -, υ || - - > | - ^ ||
 υ :: ~ υ | -, υ || - - υ | - ^ ||

trimeter Iambic

$\left(\begin{array}{c} \text{do} \\ \cdot \\ \text{do} \\ \cdot \\ \text{do} \\ \cdot \\ \text{do} \end{array} \right)$

KOMMA θ' .

$\cup : \sim \cup | \sim \cup | - \cup, || \sim \cup | - \cup | - \wedge ||$
trimeter Iambic

$\log. \frac{3}{3}$

KOMMA ι' .

$> : \cup \cup - \cup | - \cup || -- \cup | - \wedge ||$
 $\cup : \cup \cup - > | - \wedge ||$
 $\cup : \cup \cup - \cup | - \cup, || \cup \cup - \cup | - \wedge ||$
trimeter Iambic

$\left(\begin{array}{c} \{ \text{do} \\ \text{do} \\ \cdot \\ \text{do} \\ \cdot \\ \{ \text{do} \cdot \\ \text{do} \end{array} \right)$

KOMMA $\iota\alpha'$.

$\cup : \cup \cup \cup \cup \cup | -, \cup || \cup \cup - > | - \wedge ||$
 $\cup : \cup \cup - > | - \wedge ||$
trimeter Iambic

670

$\left(\begin{array}{c} \text{do} \\ \cdot \\ \text{do} \\ \cdot \\ \text{do} \end{array} \right)$

KOMMA $\iota\beta'$.

$\cup : \cup \cup - \cup | -, \cup || \cup \cup - > | - \wedge ||$
 $\cup : \cup \cup - \cup | -, \cup || \cup \cup - \cup | - \wedge ||$
trimeter Iambic

$\left(\begin{array}{c} \{ \text{do} \\ \text{do} \\ \cdot \\ \{ \text{do} \\ \text{do} \end{array} \right)$

KOMMA ιγ'.

>: ∪ ∪ - > | -, > || - - > | - Λ ||
 ∪: ∪ ∪ - > | - Λ ||
 ∪: - - ∪ | - ∪, || ∪ ∪ - ∪ | - Λ ||
 trimeter Iambic

$$\left(\begin{array}{c} \text{do} \\ \text{do} \\ \text{do} \\ \text{do} \\ \text{do} \end{array} \right)$$

KOMMA ιδ'.

ω: ∪ ∪ | - ∪ | - > | - Λ ||
 ω: ∪ ∪ | - ∪ | - > | - Λ ||

680

$$\left(\begin{array}{c} \text{log. } 4 \\ \cdot \\ 4 \end{array} \right)$$

KOMMA ιε'.

I. >: ∪ ∪ - ∪ | -, ∪ || ∪ ∪ - > | - Λ ||
 trimeter Iambic

II. ∪: ∪ ∪ ∪ ∪ | ∪ ∪, ∪ || ∪ ∪ ∪ ∪ | - ∪, || - - ∪ | - Λ ||

III. >: - - > | -, > || ∪ ∪ - ∪ | - Λ ||
 ∪: ∪ ∪ ∪ ∪ > | ∪ ∪, > || ∪ ∪ - > | - Λ ||

686

I. do)
do
·

II. do)
do
do
·

III. $\left(\begin{array}{c} \text{do} \\ \text{do} \\ \cdot \\ \text{do} \\ \text{do} \end{array} \right)$

KOMMA ις'.

trimeter Iambic

∪: ∪ ∪ ∪ ∪ ∪ | -, ∪ || ∪ ∪ - ∪ | - Λ ||
 ∪: ∪ ∪ ∪ ∪ ∪ | - Λ ||

690

do
do
do
do

KOMMA 15'.

trimeter Iambic

ω : ~ ~ | ~ ~ | ~ ~ | - ~ || ~ ~ | ~ ~ | - Λ]

log. 4
3)

KOMMA 17'.

υ : υ υ υ υ | υ υ, υ || υ υ υ υ > | - Λ ||
υ : υ υ υ υ | υ υ, υ || υ υ υ υ | υ υ Λ ||
υ : υ υ υ υ | υ υ, υ || υ υ - υ | - Λ ||
υ : - - υ | - Λ]

695

{do
(do
(do
(do
(do
(do

do=επ.

1107—1164.

STR. α'. (Logaoedic.)

I. υ : - υ | - > | ~ υ | ~ υ | - Λ ||
> : - υ | - > | - υ | L || - υ | υ υ υ | L | - Λ ||

II. υ : - υ | ~ υ | - > | ~ υ | L | - Λ ||
υ : ~ υ | ~ υ | L | - Λ ||
~ υ | - > | ~ υ | ~ υ | ~ υ | - Λ ||
> : - υ | - υ | L | - Λ ||
ε : ~ υ | - υ | - Λ]

1110=1125

III. $\cup : \sim \cup | - \cup | - > | \text{L} || \sim \cup | - \omega | - \wedge ||$
 $\cup \times | \sim \cup | \text{L} | - \wedge ||$ [1115=1130]

IV. $\cup : \cup \cup \cup | \cup \cup \cup | \cup \cup \cup | - \cup | - \cup | - \wedge ||$
 $\cup : \cup \cup \cup | \cup \cup \cup | \cup \cup \cup | \cup \cup | - \cup | - \wedge ||$
 $\omega : \sim \cup | \cup \cup | - \wedge ||$

V. $\omega : \sim \cup | \sim \cup | \sim \cup | - \wedge ||$ [1120=1135]
 $> : - \cup | - \cup | \text{L} | - \wedge ||$

I. $5 = \pi\rho.$ II. $\left(\begin{array}{c} 6 \\ 4 \\ 6 \\ 4 \end{array} \right)$ III. $\begin{array}{c} 4 \\ 3 \\ 4 \end{array}$ IV. $\begin{array}{c} 6 \\ 6 \\ 3 \end{array}$ V. $\begin{array}{c} 4 \\ 4 \end{array}$
 $4)$ $3 = \epsilon\pi.$

1107=1122, reading *ἐναυλείς* and *ἐν δορί*.

1109, 1110=1124, 1125, dividing the lines at *μελωδὸν* and *ἔθειραν*.

1111=1126, reading *ἐλθέ διὰ—πολλὰ*.

1114, 1115=1129, 1130, dividing the lines at *δειδύσῃ* and *Αἰγαίαις*.

Note that *-εντα ποτ-* is metrically equivalent to *-οις ακτ-*, scanning as a trochee with two short syllables equivalent to one.

1119, reading *λέχη*.

STR. β'.

I. $\cup : \cup \cup \cup | \text{L} | \sim \cup | \sim \cup | - \wedge ||$
 $> : \times \cup | - > | - \omega | \text{L} || \sim \cup | \sim \cup |$
 $- \omega || - \omega | \sim \cup | - \wedge ||$ [1140=1154]
 $\sim \cup | \sim \cup | - \cup, || \sim \cup | \sim \cup | - > ||$
 $- \cup | - > | - \cup | - \wedge ||$

II. $\omega : \cup \cup \cup | \text{L} | \sim \cup | \sim \cup | - \wedge ||$
 $> : - \cup | - > || - \cup | \text{L} | \sim \cup | \sim \cup | - \wedge ||$ [1145=1159]

III. > : - ∪ | L | - ∪ | L | - ∪ | - ^ ||
 > : ∪ ∪ ∪ | - ∪ | ∞ ∪ | ∪ ∪ ∪ | ∞ ∪ | - ^ ||

IV. ∪ : ∪ ∪ ∪ | ∪ ∪ ∪ | ∞ ∪ | - ^ ||
 ∞ : L | ∞ ∪ | - ∪ | - > ||

1150=1164

I. 5 = πρ.

4
3
3
.
3
3
4
.

II. 5
2
5
.

III. 6
6
.

IV. 4
4
.

1145=1159, dividing thus:—*πτανὸς γὰρ ἐν κόλ-ποις*
ἐξὸν διορθῶ-σαι.

1150, reading τὸ θεῶν ἔπος and in 1164 ἀθλοῖς συμφοραῖς ἐλπειαῖς.
 The text runs:—

∪ : - ∪ | L | ∞ ∪ | - ∪ | L | - ^ ||

1152 sqq. Mr Headlam (*C. R.* xvi. 251) restores exact metrical
 correspondence by reading:—

λόγχοισι τ' ἀλκαίου δορὸς
κτᾶσθε, πόνους ἀμαθῶς θνατ-
ῶν καταπανόμενοι.

1301—1368.

STR. α'. (Logaoedic.)

I. ∪ : L | ∞ ∪ | ∪ ∪ ∪ | - > ||
 > : - ∪ | ∞ ∪ | - ^ ||
 ∪ : L | ∞ ∪ | - ^ ||
 ∞ ∪ | - ∪ | ∞ ∪ | - ^ ||

II.

$$\begin{array}{l}
 \sim \sim \sim \mid - \sim \mid \sim \sim \mid -, \sim \parallel \text{L} \mid - \sim \mid \sim \sim \mid - \wedge \parallel \\
 - \sim \mid - \sim \mid - \wedge \parallel \qquad \qquad \qquad 1307 = 1325 \\
 \sim \dots \sim \sim \mid \sim \sim \mid \sim \sim \mid \sim \sim, \sim \parallel - \sim \mid \sim \sim \mid \sim \sim \mid - \wedge \parallel \\
 \sim \dots - \sim \mid \sim \sim \mid - \wedge \parallel \qquad \qquad \qquad 1310 = 1328 \\
 \sim \dots - \sim \mid \sim \sim \mid - \wedge \parallel \\
 - \sim \mid - \sim \mid \sim \sim \mid -, \sim \parallel \text{L} \mid - \sim \mid \sim \sim \mid - \wedge \parallel \\
 \text{e} \dots \sim \sim \mid \sim \sim \mid - \wedge \parallel \\
 - \sim \mid - \sim \mid \sim \sim \mid \text{L}, \parallel - \sim \mid - \sim \mid \sim \sim \mid - \wedge \parallel \\
 \qquad \qquad \qquad [1316 = 1334]
 \end{array}$$

III.

$$\begin{array}{l}
 - \sim \mid - \sim \mid \sim \sim \mid \text{L}, \parallel - \sim \mid - \sim \mid \sim \sim \mid \text{L}, \parallel \\
 - \sim \mid \sim \sim \mid \text{L} \mid - \wedge \parallel
 \end{array}$$

I.

$$\begin{array}{c}
 4 \\
 \cdot \\
 3 \\
 \cdot \\
 3 \\
 \cdot \\
 4
 \end{array}
 \left. \vphantom{\begin{array}{c} 4 \\ \cdot \\ 3 \\ \cdot \\ 3 \\ \cdot \\ 4 \end{array}} \right)$$

II.

$$\left\{ \begin{array}{c}
 4 \\
 \cdot \\
 3 \\
 \cdot \\
 4 \\
 \cdot \\
 4 \\
 \cdot \\
 3 \\
 \cdot \\
 4 \\
 \cdot \\
 4 \\
 \cdot \\
 3 \\
 \cdot \\
 4 \\
 \cdot \\
 4
 \end{array} \right\}$$

III.

$$\begin{array}{c}
 4 \\
 \cdot \\
 4 \\
 \cdot \\
 4
 \end{array}
 \left. \vphantom{\begin{array}{c} 4 \\ \cdot \\ 4 \\ \cdot \\ 4 \end{array}} \right)$$

1318. Schmidt fills the lacuna here by inserting *ἐδράνων ὁ θεῶν βασιλεὺς*.

STR. β'.

I.

$$\begin{array}{l}
 \sim \sim \dots \sim \sim \mid \text{L} \mid \sim \sim \mid - \wedge \parallel \\
 \sim \sim \dots - \sim \mid \text{L} \mid \sim \sim \mid - \wedge \parallel \\
 \sim \dots - \sim \mid \sim \sim \mid - \wedge \parallel \\
 - \sim \mid \text{L} \mid \sim \sim \mid - \wedge \parallel \\
 - \sim \mid \text{L} \mid \sim \sim \mid - \wedge \parallel
 \end{array}$$

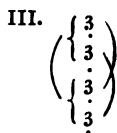
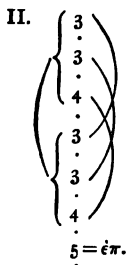
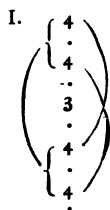
$$1340 = 1356$$

II.	ε	:	~	~		-	~		-	Λ		
	ν	:	-	ν	ε		~	~		-	Λ	
			-	ν	ν		-	>		~	~	- Λ
	ν	:	-	ν	ε		~	~		-	Λ	
	ν	:	-	ν	ν		~	~		-	Λ	
			~	~	~		~	~		-	Λ	
			-	>	~	~		~	~		-	Λ

1345 = 1361

III.	ν	:	~	~		-	~		-	Λ		
			~	~	~		-	~		-	Λ	
	ε	:	~	~	~		~	~		-	Λ	
	ν	:	~	~	~		~	~		-	Λ	

1350 = 1366



1354. The scheme is adapted to the reading *ἐγεύσω γὰρ ἐν θαλάμοις*.

1367. The MSS. reading is unmetrical and does not correspond with

1351. *ὑπερθε σελάνα* would give the requisite scansion.

1451—1511.

STR. α'.

I.	ν	:	-	~		~	~		-	Λ		
	ε	:	-	~		~	~		-	~	~	- > ~ ~ - ~ - Λ
	ε	:	-	~		~	~		~	~		~

[1455 = 1469]

II. $\begin{array}{l} \text{e} : \text{L} | \sim \cup | - \wedge || \\ \text{v} : \sim \cup | \text{L} | \sim \cup | - , \cup || \text{L} | \sim \cup | \text{L} | - \wedge || \\ \sim \cup | \sim \cup | \sim \cup | \text{L} || - > | \sim \cup | \sim \cup | - \wedge || \\ \sim \cup | \sim \cup | - \cup | - , \cup || \text{L} | \sim \cup | - > | - \wedge || \\ > : \sim \cup | \sim \cup | - \wedge || \\ - > | - > | \sim \cup | - \cup | \text{L} | - \wedge || \end{array}$

[1469=1474]

I. 4=πρ.

$$\left(\begin{array}{c} 4 \\ 4 \\ 4 \\ 4 \\ 4 \end{array} \right)$$

II.

$$\left(\begin{array}{c} 3 \\ 4 \\ 4 \\ 4 \\ (4) \\ 4 \\ 4 \\ 4 \\ 3 \end{array} \right)$$

6=επ.

1452=1466. The colon is thus made to finish at *ροθλοισι* and *ἡ πρό*.

1456=1470. Schmidt retains *νήνεμον* and has *νυχλιαν εὐφροσύναν*.

With the reading in the text the verse will be a tetrapody

$$\sim \cup | \text{L} | \sim \cup | - \wedge ||$$

This involves the scansion of 1463 as

$$\text{L} | - \cup | \sim \cup | - \wedge ||$$

1460=1474. Schmidt's scheme is altered here in order to suit the readings chosen in the text. We have then an instance of the third Glyconic corresponding with the second: see Gleditsch, p. 756 § 91.

STR. β'.

I. $\begin{array}{l} \cup : \sim \cup | \sim \cup | \text{L} | - \wedge || \\ \cup : \sim \cup | \sim \cup | - \wedge || \\ - > | \sim \cup | - \wedge || \\ > : - \cup | \sim \cup | \sim \cup | - \wedge || \end{array}$

1480=1497

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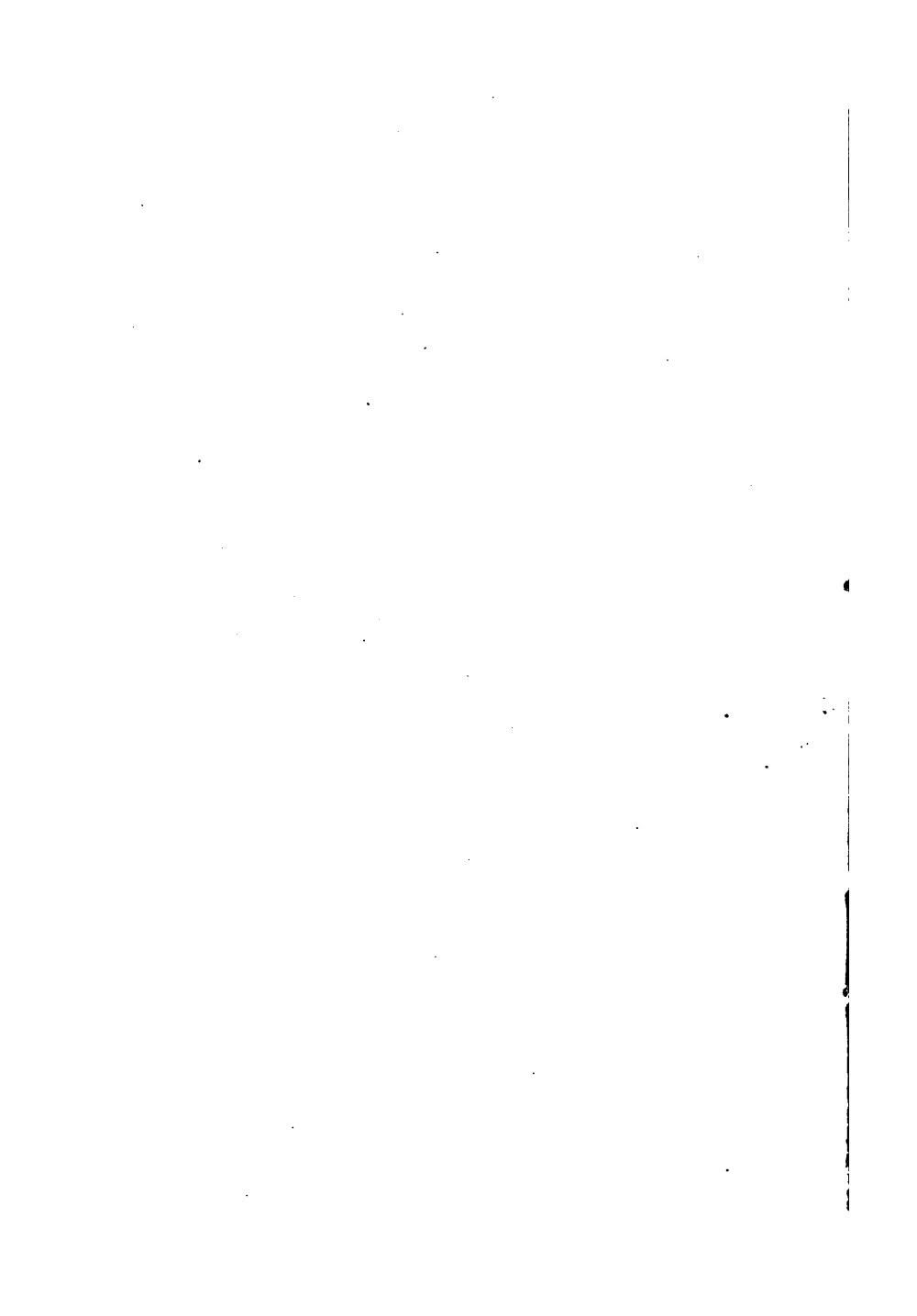
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